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The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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On the Positive Side

THE IMPONDERABLES of democracy are assayed by Mr. Allan Nevins in the New York *Times* Magazine under the title "When Free Men Fight." Praying with all one's heart that free men may not fight, one may yet find a staying and uplifting force in Mr. Nevins's conclusion that of all forms of political being, that which makes men free is morally the strongest. He fairly rates the weaknesses of democracy—party divisions, the eternally renewed corruption of money and politics, the waste of uncoordinated effort, the slowness with which things get done. But he notes that despite these weaknesses, and despite the fact that democracy is young, as human institutions go, it is old enough to warrant the affirmation of its vitality and power of survival in comparison with autocracy. This is not entirely for moral reasons, of course, the democratic training of individual initiative and resource is a telling practical advantage in the long run against systems of greater temporary efficiency. But democracy's main strength is not in practical things, as we have said, but in those imponderables of "ideas and ideals" which "an arrogant and aggressive autocracy always miscalculates." It is in the respect for individual rights; in the passionate devotion of free men to their freedom; in that very pacific temper and slowness to strike which causes the scorn of "the swifter dictatorships," but which imparts the irresistible moral energy of self-justification when finally aroused. So strong are these things that Mr. Nevins can say, with a truth we all recognize as final: "If in slack times democracy finds it hard to do the easy things, in a crisis it finds it easy to do the hard things. It can then do even the impossible." And there is another truth we must recognize as well: that only the deepest sense of responsibility, only the most constant rededication of individual wills, will keep democracy alive for the work it has to do in the world.

Democracy's Moral Assets

Reversing the AAA Decision

THE 6 to 2 decision upholding federal marketing control legislation as within the powers of Congress under the Constitution is a victory on the score of principle rather than an immediate boost for the farmer. The test case involved a tobacco grower, while this year the nation's tobacco producers voted against accepting the quota set by the Department of Agriculture and the provisions of the law therefore do not apply. Producers of rice likewise rejected their quota, while the carryovers of corn and wheat, large as they are, do not reach the figure required to bring the quotas into effect. Only cotton will be marketed according to the now validated new Agricultural Adjustment Act during the coming season. The Court held that marketing control is primarily a question of commerce, interstate commerce; the old AAA had been invalidated on the grounds that Congress had no power to legislate production control, a power vested in the states. The majority held that the relation between marketing control and production control was immaterial. By this and the Wages and Hours decisions the Supreme Court has firmly established the precedent for major Congressional legislation to remedy important deficiencies in the nation's social structure. Government can furnish only a partial solution for any of these problems, but there is no longer any constitutional barrier to prevent Congress from acting in an emergency. The dictators are proud of the dispatch with which their decisions are carried out. Political democracies are deemed lumbering and ineffectual

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in comparison, although many would hold their liberty to be worth that price. But the AAA decision removes the last lingering doubt that our American democracy has possibilities still unexplored of dealing directly with national problems.

Interracial Front

THINGS are moving fast and furiously on the interracial front in the United States. Instances of interracial solidarity and cooperation deemed impossible ten years ago are now widely publicized realities. The spectacle of Marian Anderson, outstanding contralto of our age according to Maestro Toscanini, singing on Easter Sunday afternoon in the dramatic setting of the Lincoln memorial in Washington to millions of radio listeners and before a colored and white audience of 75,000, including Cabinet ministers and members of the Supreme Court, is something to edify our nation and the world and encourage campaigns for interracial justice. Catholics are challenged if not startled by the recent stirring appeal of *The Call,* influential Negro newspaper of Kansas City, that the Catholic Church take the lead in the battle to abolish in the United States race prejudice against the Negro. It is stated that there is "no moral force so intelligent, so commanding, so likely to succeed in this attempt," and it is further urged that as a first step more Catholic schools, particularly colleges, be opened up to Negroes. We are happy to report that this latter recommendation is being rapidly fulfilled, so that soon there will remain but a handful of sorry recalcitrants left in the unenviable company of Nazis rascists. What the individual Catholic can do in this matter has been eloquently expressed by Father John LaFarge, S.J., a veritable apostle of interracial justice:

Catholics Challenged to Lead

> The opportunity, then, that lies before you, Mr. and Mrs., Miss and Junior, is this: to practise justice and charity toward the colored people who live in your midst. How may this be done?
>
> It means that you go out of your way to prove to the colored people whom you meet in your daily life that you are their friend. You do not have to buy Dale Carnegie's book to learn how to do this. Just a bit of ordinary civility, a word or gesture to show that you are interested in young and old as human beings with the same feelings and problems as the rest of us.
>
> Most of all, make the colored person feel that he is welcome at your church. Let your looks, let your conduct drive away all uncertainty from the mind of the colored boy or girl, man or woman, as to "whether I am wanted in the Catholic Church." Let him feel that he is wanted, and he is wanted and eagerly wanted because the Savior wants him there, and wants him every bit as much as He desires anyone else in the world. Think of sending our young missionaries to the ends of the earth, yet neglecting the souls that clamor at our doors!

Legal Threats to Labor Organizations

LABOR has fared badly in the courts this year. Added to the Fansteel decision was the more paralyzing Apex decision in Philadelphia and then the California decisions which would almost utterly prohibit effective unionization. The District Court of Appeals on the Coast enunciated a highly dangerous liberal principle (in the old-fashioned sense) in its injunction against the employees of the Howard Automobile Company: "No government concedes to any individual or group, organized or unorganized, the independent power to exercise any essential governmental function." What is "independent"? What is "essential"? A warning, before we interpret these words practically, should be taken from Pope Leo XIII and Pope Pius XI. *Rerum Novarum:* "Private societies, then, although they exist within the State, and are severally part of the State, cannot nevertheless be absolutely, and as such, prohibited by the State. . . ." *Quadragesimo Anno* goes further into the matter:

Absolute Liberal State

> . . . It is an injustice, a grave evil and a disturbance of right order for a higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. . . . The State should leave to these smaller groups the settlement of business of minor importance. It will thus carry out with greater freedom, power and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating and restraining, as circumstances suggest or necessity demands. Let those in power, therefore, be convinced that the more faithfully this principle be followed, and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and the efficiency of the social organization as a whole and the happier and more prosperous the condition of the State.

Another Magazine

SOMETHING distinctly new in the field of periodical literature is provided by the recent appearance of the *Thomist,* Volume 1, Number 1 of which is dated April, 1939. This new quarterly is edited by American Dominican Fathers and is published by Sheed and Ward. The subject matter of the *Thomist* is to be speculative philosophy and theology, and it addresses itself to the attention not only of those concerned professionally with these two sciences, but also, as the editors state, to "the educated non-professional who has maintained an interest in the worthwhile things of human life." This is indeed a new departure in our present age, but it is at the same time the result of the conviction that those developments of the past few hundred

The *Thomist* Appears

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years which have caused philosophy and theology to be at present the concern, for the most part, only of professors and advanced students have constituted a serious loss to contemporary civilization. The *Thomist* is not to be "a manual of methodology nor the organ of a vocational school," for, the editors believe, "the ultimate of human thought and life were not meant to be the exclusive possession of a caste." The magazine further is to be speculative, for it is the conviction of the editors "that it is only good speculative thinking that makes possible wide practical applications." Articles by outstanding followers of Saint Thomas, both lay and clerical, from this country and abroad, as well as book reviews and editorial notes make up the first issue. THE COMMONWEAL extends all good wishes to the *Thomist*.

The Woods Twins

EVERY YEAR the Woods twins come into the news. At their birth, seven years ago, it was determined with their parents' consent to make Johnny and Jimmy the subject of a controlled experiment by some of the country's leading psychologists. Their first two years were accordingly spent in a famous New York child-development clinic, where Johnny was "conditioned" for correct development, and Jimmy was left to the guidance of his mother Nature. Their reactions to life since then have been the theme of much observation and learned comment, especially at birthday time, when summaries are in order. Their seventh birthday reveals them as active, restless, normal little boys, about whom under ordinary circumstances no one would be tempted to draw extraordinary conclusions. However, it is not without interest that thus far the cornerstone laid so carefully by science has, so to speak, gathered no moss; in other words, there seems to be nothing about Johnny that puts him into the top drawer by himself. Indeed, the slight difference found between the boys in keenness and initiative is in Jimmy's favor. He is the more dominating, he loves school, his grades are "almost perfect" to Johnny's "a little above the average" and he has a more advanced reader ("Toy Elephant") than Johnny ("Happy Said Bow Wow"). On the other hand, science may reply that Johnny, who began as the smaller twin, is now the sturdier; that he is the politer; that he will catch up with and pass Jimmy later on. But we have our own opinion, which we will give if earnestly solicited. It is, not that all this proves anything, but that it proves nothing. In other words, the clinic had better have its "conditioner" overhauled. We very seriously doubt that it had any effect on Johnny, one way or the other. Perhaps its would be even better if the clinic threw the conditioner away altogether.

Experiment in Conditioning

R. S. V. P.

WHATEVER one may think of the details, the President temporarily cleared the highly charged international atmosphere with his plea for an international conference. During the last few weeks the number of men under arms has been ominously increasing. Europe has been rushing toward war. The mere fact that so influential a voice, speaking from the comparative remoteness of the United States, has cried "Stop," is a development of considerable import.

Better distribution of the world's resources among classes within nations as well as internationally has been almost universally advanced as the only natural means of providing for lasting peace. It was specifically advocated in the Pope's Easter message; a conference for this purpose has been urged upon the President by several delegations of prominent Protestant ministers recently; it comprised the theme of the annual meeting of the Catholic Association for International Peace, held in Washington and reported elsewhere in these columns.

The fact of the President's intervention and the call to conference on disarmament and economics seem all to the good. To take the initiative away from Rome-Berlin and make it a step toward peace is much to be commended. Hitler and Mussolini will be hard put to justify to their peoples a refusal to confer. The manner of that intervention is another question and one worth examination for future reference. For the President's step cannot be regarded as an isolated incident which is over once the axis has replied.

It would have been better to have made the proffer of intermediation more general and sent it to Chamberlain and Daladier also. Then the French and British would still have welcomed the suggestion without Hitler and Mussolini having been infuriated by the designation of aggressors. How can they be expected to say "Yes" to an inquiry couched so provocatively? By the same token the President might have made his points in more diplomatic fashion—the reminders about Albania and Ethiopia, Austria and Czechoslovakia, together with the list of thirty-one countries conceivably in danger of attack by the axis, make the practical problem of acceptance with face-saving well-nigh impossible. A less partizan communication could have asked some mighty embarrassing questions of England and France.

Not only from the viewpoint of technique but also in the objective order of things this bias is unfortunate. For it assumes that the evil is all on the side of Italy and Germany. It ignores the wrongs committed by post-war England and France, what they have contributed to the impoverishment of the axis powers, what they are doing today with increasing firmness to prevent greater

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access to raw materials. It lines up the United States with France and Britain, regardless.

The practical difficulties of the President's proposal are legion. Could arms limitation and economic collaboration be discussed at a conference at which political questions were excluded? How much can be expected from parleys for which no preliminary assurances as to possible concessions have been given? In the last analysis nothing will result unless France and Britain and the United States are willing to put up sizable material benefits in return for non-aggression, and the stiffening London-Paris axis, encouraged still more by the United States, indicates no such willingness.

Germany and Italy proclaim their need of colonies endowed with raw materials, but there is little indication that France or Britain will cede them. Few statistics indicate that colonies are financially profitable to nations as a whole, but only to certain groups of citizens. Yet the possession of large sources of raw materials means that depleted national gold stocks do not need to be further drained in order to secure essential raw materials. There is something to be said for free access to raw materials without a change in political control of colonies, but in this case such access would be too dependent upon the effective will of powers who on many an occasion would be outright adversaries.

There is a similar objection to the most common method of economic assistance, loans, a nineteenth century device that, like the financing of the Central Powers after the last war, merely postpones the final reckoning. A more hopeful type of agreement would follow the Hull reciprocal trade pattern; while another possibility that should be thoroughly explored is trade by barter.

Another factor that would have to be decided immediately is the place South America would take in any scheme for world economic rehabilitation. Until the inhabitants of that vast continent, so rich in potential natural resources, attain a standard of living comparable to that of Europe and North America, it will be difficult for bilateral trade to flourish. Certainly one-sided exploitation of our neighbors in this hemisphere would meet with extreme disfavor here. For strategic reasons the establishment of any European political control over territories now independent would be highly undesirable for the United States. But we should be willing for the sake of a greater good to envision and encourage a vigorous interchange of goods between Europe and South America.

One of the arguments most widely used against such a policy of appeasement is that it would make Hitler and Mussolini too strong. But if it should bring the German and Italian people a measure of prosperity and content, they would be less amenable to frenzied appeals to further conquest. If, as is likely, a popular overthrow of the present Italian and German régimes is the chief hope of permanent peace, then the example of foreign willingness to establish a just and harmonious world economy would weigh heavily against Fascists and Nazis.

It is further argued that neither Hitler nor Mussolini are to be trusted to the slightest degree, and it is true that their record in this respect in recent months would hardly inspire confidence. However, once their cause loses moral force through the willingness of the other powers to make equitable adjustments, faithlessness on their part might well lead to their ultimate downfall.

Foreign correspondents indicate that the Roosevelt proposal will meet with a dual rebuff of some sort, and it may even encourage Hitler to outline a new series of provocative demands. But the matter should not end there. With patience and forbearance and more tact and justice than was manifested in the original offer we should seek to arrive at a feasible agenda for a conference, stressing our own willingness to make concessions.

International cooperation is the only path toward justice and peace; direct negotiations are incapable of effecting genuine cooperation at a time of such tension and distrust. The President should have every encouragement to complete the task upon which he has embarked that the world may soon begin the arduous climb toward peace and well-being for all its peoples. E. S. S.

Catholics Discuss World Peace

THE QUIET of the east room in the Mayflower hotel, Washington, D. C., where members of the Catholic Association for International Peace were assembled at their thirteenth annual conference on April 10-11 to discuss a world conference for peace, did not shut out the ominous sounds of the fall of little Albania, which raised a question. Where would the axis deliver its next blow? Little of the Monday morning sunlight filtered through the heavily curtained windows, but no doubt all present were cheered by the newly elected Pontiff's message of peace to the peoples of the whole world, front-paged in the newspapers of the day.

"How may peace be had," Pius XII asked, "if pacts solemnly sanctioned and the pledged word have lost that security and value which are the indisputable bases of reciprocal confidence and without which ardently desired disarmament both material and moral, becomes with each passing day less possible of realization?" There could be no peace without order, and no order without justice; and justice requires, his Holiness pointed out, "that the sacred rights of human freedom and dignity be recognized and safeguarded; that those goods and riches which God has showered upon the world for the benefit of His children be conveniently distributed." In further stating that

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"cordial collaboration will supplant discordant rivalry," Pius XII was simply expressing the peace program of his predecessors, which is centered on cooperation among nations. If only Catholics were better acquainted with the Church's teaching on peace, expressed in the many pamphlets and publications put out by the Catholic Association for International Peace; how much more effectively could they act in promoting world peace!

Either a European conflict or a world conference for peace and justice: so the issue presented itself in the strained present world situation, with its clashing economic, political and social systems; and the serious difficulties in organizing such a conference with its tasks of peacefully righting wrongs, making just economic adjustments, etc., were carefully discussed. It would have seemed that all the members were in agreement with the proposal for a world conference for peace and justice, but the discussions soon brought out a sharp division between those who, despite the difficulties, were for such a conference as a means of avoiding war, and those whose hopelessness that such a conference could accomplish anything inclined them to a corrosive cynicism and despair.

How could America take the initiative in calling such a world conference for justice and peace, the defeatist urged, when America herself was guilty in her own dealings with the Indians, the Latin-American countries, etc.? This pharisaical argument implied that the guilty had no right to repent or call for justice, that guilt can only be wiped out by further guilt, an argument illustrated so shamelessly after each of the Nazi-Fascist predatory raids. The usual climax to this argument made its appearance by the now classical reversal: that it was not the aggressors who are leading to war, but those who dare to oppose them by "methods short of war and stronger than words." This is the same kind of reasoning that blames the Jews for anti-Semitism. Let America take care of her own internal injustices, the argument further continued, which was surprising enough coming from Catholics who stand for international morality and justice, which implies an intrinsic connection between individual, national and international morality and justice.

Those who wished to isolate themselves in their own despair recommended as the only remedy an increase in Christian love. Surely a love that is concerned only with oneself and does not flow out to one's neighbor hardly deserves to be called Christian, but should be called by its right name—selfishness and egoism. This kind of self-love that closes its eyes to the violations of justice should not be called Christian, for would not the first work of Christian love be justice, and can justice remain silent when it is violated? Some of the specious arguments advocated not only silence at unjust aggression but even tried to justify the aggressors. Other arguments which dared to announce themselves as Christian were brought forward by those who not only advocated passivity before unjust aggression but would even appease such an all-devouring lust. These arguments soon showed themselves for what they truly are—pseudo-Christian rationalizations of Nazi propaganda. The father of lies would like nothing better than to have Catholics deceived by such arguments and lulled into the inactivity that would lead to moral if not physical destruction. How long would it take for these Catholics to realize that Nazism according to its own avowal was in absolute opposition to Catholicism? When would they realize that the Nazi conception of the state in the words of the late Pius XI in his encyclical, "Mit brennender Sorge," "is not a Catholic conception because it makes the State an end unto itself and citizens mere means to that end, absorbing and monopolizing everything."

The conference served to give the participants the desire not only to bring its peace principles to a wider Catholic audience but to apply them to the pressing problems of our times. Dr. Charles G. Fenwick, the outgoing president of the Association, on the day after the conference, attempted to apply these principles according to his understanding when he testified before the Foreign Affairs Committee in favor of the Geyer resolution, a measure similar to the Thomas amendment in the Senate, which would empower the President with the approval of Congress to lay embargoes against aggressors and treaty-breakers while aiding the victims. Many of those present at the conference will regard President Roosevelt's appeal for peace to the Nazi and Fascist dictators as also one of the possible applications of its principles.

The *Pax Vobis* of the morning Mass repeated itself within me on my way back from Washington, but from what I read in the Catholic press the general cry seemed to be not *Peace Unto You,* but *Peace Unto Ourselves;* let us not worry about others, but let us mind our own business. Without concerning ourselves with the peace of others would there be peace for us? I wondered. Enlightened Catholics could assent to Bishop Robert E. Lucey's statement that "Isolation is in direct contradiction of the papal peace program," and they could agree with what he wrote in THE COMMONWEAL of September 16, 1938, that "it appears unwise to preach isolation and neutrality in the face of our program of mutual cooperation. . . . Isolation is a spiritual, cultural and industrial impossibility. To profess neutrality in the face of international crime is to deny the existence of a moral order. Unprovoked aggression in starting a war and barbarous savagery in conducting it constitute murder and injustice. These do not admit of neutrality. We must condemn them for what they are—a crime against God and an outrage upon humanity." EMMANUEL CHAPMAN.

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If the Geopoliticians Have Their Way

There has been much talk of "geopolitics" and "autarchy." Here is a forecast of what these ideas can do to us.

By **Johannes Mattern**

IF THE GEOPOLITICIANS have their way, our poor world will be doomed to suffer a series of wars fought over the possession of the raw materials essential to modern industrial civilization; of wars waged to save these resources for one group and to secure them for another; wars which cannot but result in the gradual diminution and final complete exhaustion of these resources.

Who are the geopoliticians? Until recently geopoliticians have been of two kinds, geographers usurping the art or science of politics, and political scientists reaching out to force geogaphy into the service of the state. Their number has recently been increased by a third category, a geologist venturing into politics.

During the closing days of the year many of the academic professions hold their annual convocations. On these occasions they announce their latest discoveries, proffer their new cures for the ills of the world or attest to the futility of trying cures, as the case may be. The geologist in question delivered the closing paper at the fifty-fifth annual meeting of the Geological Society of America.

This man is a noted connoisseur of the mineral and oil resources of the world and of their distribution, or rather maldistribution, among the nations of this earth. The content of his paper has been widely quoted, paraphrased and commented upon in the press. The geologist, turning politician, accepts the pattern of a world consisting of two hostile and competitive groups. As the criterion of this division, he turns to the much-overworked designations—the "have" and "have-not" nations. He admits quite frankly the dire needs of Germany, Italy and Japan for adequate resources to protect their industrial civilizations. With equal candor he concedes that the "have-not" dictatorships have made the attempt to overcome their deficiencies in mineral and oil resources by searching for new domestic supplies and by way of new processes designed to improve low-grade yields. He is of the opinion that these attempts have gone far enough to "demonstrate their essential futility." In the realization of this failure Germany, Italy and Japan have decided upon a line of action which indicates their determination to secure, by way of enforced redistribution of world resources at the cost of the present owners, that which the three paupers cannot produce in the form of *Ersatz*.

Considering the possibility of meeting the needs of the "have nots" by peaceful methods, he rules out as impracticable or impossible all those that have been tried or suggested so far. The attempt to satisfy the "have-nots" by removal of trade barriers he brands as futile. Secretary of State Cordell Hull's device of reciprocity treaties he considers as a veiled attempt to preserve the *status quo* of the "haves" rather than an effort to appease the "have-nots." The cession of all the lost colonies would not accomplish much, for the reason that the sum total of their resources, which have been carefully listed, are far short of the requirements of the "have-not" nations. Simple arithmetic shows that important areas of the self-governing nations would also have to be passed over. The acquirement of Abyssinia, Austria, Manchuria and large parts of China and Czecho-Slovakia have done little to meet the mineral requirements of the "have-not" nations.

This would leave for consideration methods still untried and not yet seriously suggested. Giving to the "have-not" nations actual possession of the mineral and oil resources needed "would require the passing over of considerable parts of the English-speaking, French and Russian domains as well as parts of the supplies controlled commercially by the English-speaking peoples outside their borders." This would mean "division of control of the sea to assure continuity of movements to distant territory." Thus Russia, France and the English-speaking nations would seem to be faced with the alternative of appeasing the present dictatorships by "division of our political and commercial control of resources," or of defending these resources, if necessary by resort to force of arms.

But appeasement by way of actual cession of territory would involve "a shift of sovereignty on an unthinkable scale and would therefore be unthinkable from a political standpoint." Hence the geologist-politician comes to the conclusion that "appeasement will fail," . . . "that the privileged position of the 'have' nations will be protected," . . . and that "ultimate control will remain where it is, and might will continue to be right." . . .

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Gloomy prospects are these for the present and the future of humanity in the "have" and in the "have-not" nations alike! All this is, of course, neither new, original, nor profound, but rather commonplace, rather superficial, even though it does deal with mineral and oil deposits within the bowels of the earth.

The history of geopolitics

About half a century ago, a German geographer turning politician started a school of thought which soon came to be known as the science of *Geopolitik*. Dealing in general with all the aspects of the political institution called the state, this school concerns itself particularly with fulfillment of the economic needs of what we now call the "have-not" nations.

In the early days of the World War a Swedish political scientist resorted to geography in his effort to erect for the geopolitical school a respectable, scientific ideology. His system has been adopted by a whole legion of predominantly German followers, as is borne out by a formidable, geopolitical literature and a highly piquant journal, the *Zeitschrift für Geopolitik*, now running in its sixteenth year. The main difference between the doctrines of the geologist and those of the geographers and political scientists is that they (the doctrines) are in reverse. The reason for this is found in the circumstance that the geologist happens to belong to one of the "have" nations, while the other two groups belong to the "have-nots."

The "have-not" politicians start with the not very original and rather questionable premise that the state is a biological organism. As biological organisms, states must grow to maturity, to full size, and must be possessed of a complete set of full-sized organs. The soil of the state is the body; the frontiers are the skin, extending with the growing body. The people living on the soil are the flesh and blood. Coming to the organs: the capital is the heart; rivers, canals, highways, railroads, etc., are the arteries; mineral, coal and oil regions; arable and pastoral lands for the production of all the necessities of life, such as food, wool, cotton, are the other essential organs for the full-grown, self-sufficient body.

But the hard and sad facts of life are such that some states, the "have-nots," find themselves born without this or that, or even many, of the essential organs. According to the doctrine of the "have-not" geopoliticians, the government of such a deficient state must do one or two or all of three things: First, it must preserve against loss the territory which the state possesses. This duty to preserve the territory and resources of the state is declared analogous to that of the human being to preserve his body and his health. Next the government of a deficient state must seek to remove the deficiencies by a thorough search for resources which may still lie hidden in the soil within the limits of the territory of the state. It must foster the discovery of new and effective processes designed to get greater results from the available resources. But when all these efforts fail to accomplish their purpose, the government must, as a last resort, and as a matter not of choice but of duty, go out into the highways and byways of the world to seek the missing organs, and, when it has found them, secure them for its own defective organism by all means at its disposal.

As one of the political geographers puts it: "Vitally strong states with limited territory are under the categorical imperative to enlarge their space by colonization, amalgamation, or conquest. In this position was England, and are today Japan and Germany [and, he would add today, Italy]. This is clearly not a case of lust of conquest, but of natural and necessary growth." Of course such conquest may and usually does mean war; but war for this natural and imperative purpose is legitimate, is right—because it is a necessity.

What's wrong with it

There are a number of fallacies in the doctrines of the geopoliticians of both descriptions, fallacies which vitiate the responsibility and destroy the alleged scientific aspect, the validity of their doctrines. Dealing first with the German followers of the school of *Geopolitik*, the analogy between the state and the biological organism is too vague and too ridiculously naive. It ranges from analogy with the bee-hive, the ant-heap, coral-colony, the skin-shedding animal, to the human being as the exigencies of argument seem to demand. "China, Japan, and perhaps Persia, . . . succeeded in reaching their great ages only by timely-executed processes of shedding their old skins." Where the analogy is definitely that with the human being, some authorities speak of birth, legitimate and illegitimate, of baptism, growth, decay, death of states; others even venture into the realm of resurrection and reincarnation. One asserts that "from the standpoint of international law and morality, the birth of every new state is certainly a scandal and the newly-born is to be registered as illegitimate in the records of international law." Speaking of the merger of the Italian states into the larger Italy as a death and "a necessary sacrifice which had to be bought to secure entrance into the magnificence of complete personality," another concludes that "at such graves one should find satisfaction, not grief; for to merge into a larger life is, for states, as well as for individuals, the thought that robs death of its sting and the realm of the dead of its victory."

In the second place, the application of the analogy is lamentably faulty and unscientific. The alleged duty of the deficient state, "to secure the organs which it lacks but needs for full stature,"

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has no analogy in human or subhuman practise. Certain animals, such as crabs, replace certain lost organs by regeneration; but, if they are born defective, they remain so. Human beings born defective do not go out to seize a perfect specimen, with the objective of amputating from the perfect body the organs needed. Modern blood transfusions and transplantations of organs are accomplished not by forcefully despoiling the donors. The analogy, if correctly applied, would decry, inhibit and preclude enforced annexations of territory; it would, on the contrary, suggest, demand, and assure, as the only intelligent remedy, a peaceful pooling and equitable distribution of the resources of all the countries of the globe and the reasonable exchange of participation in their use for services or for manufactured goods.

Speaking of the fallacies of which the geopoliticians of both camps are guilty, both expect to be successful in the wars which must inevitably result, i.e., the war of the "haves" to defend their possessions, and the war of the "have-nots" to wrest these possessions from the "haves."

The geologist makes the positive assertion that the resources will remain with those who have them now; in other words, the present owners will win the inevitable war for their protection. Might is right and will remain right. He assures us that armament for defense is being hastened now. But, after all, there is the possibility that the defenders might lose that war. As the vanquished they would then at least be partly despoiled. To the extent of that spoliation they would become the new "'have-nots," and then the former holders of that title would become the new "haves." Following the geopoliticians' approved pattern, the new "have-nots" would now be forced to reconquer what they now lack—i.e., what they lost; they would be faced with the categorical duty of restoring their lost self-sufficiency. The present defenders would become the future aggressors.

On the other hand the present "have-not" nations, proceeding upon the teaching of the geopolitical doctrinaires, assume with equal assurance that they will be victorious in the struggle for conquest of the coveted treasures of their betters. But fate may decide against them; and, if it does, they will not only be frustrated in their objective; they will most likely stand to lose to the victor a part of their present limited resources.

Wars, be they of defense or aggression, are carried on by instruments and means produced extensively from the very resources to be defended or to be acquired. To a large extent the resources thus employed are wasted and consequently forever lost to defenders and attackers alike. In fact, they are employed, wherever possible, to destroy the available resources of the respective enemies. In other words we are face to face with another paradox: that of both sides resorting to wholesale waste and destruction of the very objects they aim to save and secure, with the inescapable result that at the termination of a lengthy chain of attempted reversals of previous defeats, both the ultimate victor and vanquished will find themselves in a world despoiled of the very things which they both claimed they needed, the very things essential to what they call civilization.

How will it all end?

Be all that as it may, the geologist-politician is certain that in the coming war of defense the "have" defenders will be victorious over the "have-not" nations. And he may well be; the odds are as a rule in favor of the "haves." In order to make an end, once and for all, of all possibility of a renewed challenge to their re-established economic security, they may decide to do what the victors failed to do to the defeated at the end of the World War. They may do to them what the Romans did to the vanquished Carthaginians. Perhaps their moral sensibilities may rebel against such crudely barbaric methods. There is a pertinent story which suggests an equally effective, but more refined, more humane, less nauseating, procedure.

> About the beginning of this century, in the time of the Young Turks, it was decided by the Turkish government that the pariah dogs which filled the streets of Constantinople must be removed. To kill them would have been repugnant to Turkish feelings; so the dogs were collected in some thousands, put on board ship and deported to an uninhabited island in the sea of Marmora. There was nothing much to eat on the island; only a few rats, rabbits and the like. . . . The hungry dogs first ate the other animals and then one another. Then they starved and fought and died, until after a time . . . the howling ceased.

Of course there is no island to which the defeated "have-nots" might be transferred. But it might at least be attempted to surround them with a *cordon militaire* so strong that their constantly growing weakness will make any attempted sortie impossible. They will then be forced to do as did the dogs in the story; consume what is left to them, then slaughter and consume each other; and there will be peace ever after, at least in the land of the "have-nots." That is what will happen if the geopoliticians of the "have" nations have their way.

Last but not least there remain a few pertinent considerations which will not allow themselves to be suppressed, considerations which tend to expose in all their nakedness, in all their superciliousness the allegedly basic assumptions of the "have" and "have-not" geopoliticians, of the ideologies built upon them, and of the practises justified by them.

Strange as it may seem, there exist in this world, in addition to the notorious "have" and "have-not" states, a number of highly respectable, indus-

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trious and tolerably successful nations who are lacking in some, or in many, of the essential mineral and oil deposits. These nations do not subscribe to the "have-not" geopoliticians' creed and are not bent upon securing political control of such resources outside their own territories. Not being suspected of predatory designs upon their neighbors' riches, they enjoy friendly relationships which assure them the necessary exchange of one kind of raw materials for another, and of the missing resources in return for services or manufactured goods. They do not aspire to, nor do they acquire, envy-arousing wealth, but they are not paupers. As a result they are equally immune to the geologist-politician's version of the geopolitical ideology.

Furthermore, history is forced to record against some of the "have" states a waste of the riches of the soil, particularly of mineral and oil resources, of such gigantic extent that its consequences endanger the welfare and safety of their own future generations; a waste so colossal that access to and use of a fraction of the resources wasted would have placed the "have-nots" in a position of comfort so far unknown to them.

On the other hand there exist within the confines of some of the "have" nations millions of "have-nots" of another description, millions who are unemployed and who are beyond the reach of the fabulous benefits assumed to accrue from the physical possession of the mineral and oil resources of their own "have" states. Proof sufficient this seems to be that physical possession of all the essential resources is not the answer to the "have-nots' " clamor.

These considerations appear to suggest that in the allegedly inevitable conflict between the "have" and "have-not" nations there is involved more than the economic aspect. They imply the existence of a something for which the claim of economic necessity is largely a disingenuous shield, a something which is clearly beyond the treatment of geologists, geographers and political scientists, something which calls for the services of the psychopathologist, and, contrary to modern inclination, of the moralist.

This realization leaves at least a ray of hope that before it is too late there may be found within both the "have" and the "have-not" nations a sufficient number of people who in the name of morality or enlightened self-interest refuse to abide by the jungle amorality of the geopoliticians; people whose sense of reality leads them to reject the *a priori* assertion of the inefficacy of means other than those proposed by the geopoliticians, people with an historical perspective which compels them to admit that the great empires of the past are mere memories of today—and to concede at least the possibility that the great empires of today may be sad memories of tomorrow. It leaves the hope that these people will muster the courage to assert themselves, that they will force the resort to such other means ere the geopoliticians succeed, by the application of their ideologies, in reducing both the "haves" and the "have-nots" to inevitable poverty and destruction.

Commonwealth College

How the Communists run a labor college in the Ozarks and the lesson to be learned from it.

By **Richard L-G. Deverall**

CHRISTIAN EDUCATION of the workers is one of our most intelligent answers to atheistic Communism. That is the sane, the logical answer to a Communism that is undermining and attacking the labor movement which the Pope for years has urged. The Communists, of course, have their workers' schools in all of the major cities of the country. Catholics, during the past few years, have been able to start labor schools. But judging from the number of Catholics in the labor movement, the Catholics are decades behind the times.

Real labor education is accomplished best under the best conditions: conditions permitting the worker to concentrate on study and conditions permitting the worker, for a time, to put aside his everyday toil. The comrades, in order to meet this need for ideal study centers, have established labor colleges out in the country. For years Brookwood Labor College, at Katonah, New York, carried on such labor education work. But there is now an even more interesting Marxist institution which ought to serve to "stimulate the sons of light" to start a Christian counterpart. This is Commonwealth College, situated in the foothills of the rolling Ozark Mountains, in Mena, Arkansas, right on the Arkansas-Texas border. This writer went to that college for a week or so during the past summer, and worked with the workers there. Here is what I found.

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Commonwealth College was founded in 1923; it is the oldest year-round resident labor college in the country. It is dedicated *"to the growing interest of millions of people in progressive labor and social legislation; to the sweeping union organization drives in defense of the American standard of living; to the farmers and sharecroppers in fighting flood, dust and economic degradation; to students and jobless youth. . . ."* The purpose of the college is the qualification of men and women for more effective work within the unions—as local leaders, as organizers, as propagandists.

Commonwealth College occupies a 320-acre plot of land atop a hill ten miles outside of Mena, Arkansas. A peaceful, healthful quiet always surrounds the college—an atmosphere making for healthful living and uninterrupted learning. When the pioneers came to Mena, in 1923, they found on their tract of land an old log cabin. Although the original plan called for the construction of fireproof stone structures, the college has had to remain content to build small wood cottages. Every single cottage at Commonwealth has been built by the students. Kitchen, library, power house: all are the result of student planning and student labor. Today the campus consists of a group of twenty buildings which nestle at the edge of a broad plain on top of the hill. To the north, in a valley, is a brook and a grand swimming hole; to the east, in a larger valley, is a farm operated by the students and faculty.

Commonwealth College is intended for serious, hard-working students. Everyone who comes to the college, if only for a few days, is expected to work. A twelve-week session at Commonwealth costs but fifty dollars, which price includes room, board, laundry and tuition. That makes it a bit less than ninety cents a day.

The courses at Commonwealth consist of a basic routine of union methods, economics, public speaking, current events and labor dramatics. Then, concurrently, the college offers complete courses each week in such matters as the South, labor legislation, current trends in the American labor movement, education for democracy, religion and labor, trends in the cultural movement and student and youth movements. The basic courses are taught by a resident faculty. For the special one-week courses, lecturers are brought in from outside: specialists in certain fields, labor leaders, editors, organizers and other specially qualified men and women. The week that I was at Commonwealth, for example, Carl Haessler, Rhodes Scholar, Ph.D. and CIO publicity strategist, gave a splendid series of lectures on the hook-up between publicity work and the strike, using as an example the Chrysler and Federal Screw Machine Works strikes of a year or so ago. To aid the students in their work, an excellent library has been assembled. It is well used. I spent a day roaming around this library, and was impressed by the vast collection of labor, sociologic and economic studies, digests, texts and other works. Indeed, it was one of the finest collections of labor literature that I have ever seen. And in their magazine rack I found copies of the *Catholic Worker*, the *Daily Worker* and even Protestant magazines!

The daily time-table

The program at Commonwealth has a swing to it that is healthy and invigorating. Everyone is out of bed (or should be!) by six o'clock. Breakfast is cooked by students on K. P. for the week, and after breakfast, dishes are washed by the students and faculty members. Classes start at about seven-thirty, in the cool of the mountain morning, and they are held either in a rough school-room or out on the campus "under the catalpa tree." At twelve, classes for the day suspend, and all pile into the dining hall to eat a well-cooked meal, which derives entirely from the local student-operated farm. After the meal, the labor director of the college assigns everyone to some task, and this "recreation" continues until 4:30 o'clock or 5:00 o'clock. A large farm, a dairy, a power plant, a cannery, a laundry and other industrial projects occupy the time of the students and faculty during the afternoon. I can never forget the afternoon spent out in the fields with a hoe . . . and a 110° Arkansas sun beating down on my lily-white back. We talked about labor, about the CIO, about the Administration. Mingling on such a comradely basis, the time spent working passed very quickly and pleasantly.

As soon as the sun has begun to sink in the west, all come in from their assignments in order to shower and prepare for the evening. At 5:30 the gong over the kitchen sounds a few times, and a hungry bronzed group of male and female students "rush" the dining hall to satisfy their hunger. Immediately after dinner there is a rest period, which is usually followed by a lecture or talk by some notable visitor. Then everyone repairs to his or her room for study, "bull sessions," or other scholarly projects. At 10:30 the Delco motor-generator plant (which is student operated) is turned down, and as the lights slowly flicker out the students are quite willing to slide between the covers and rest for another day.

Commonwealth College has been attacked unmercifully by many who have never been there. As far as I was concerned, I had seldom met such a congenial, charming and sincere group of worker-intellectuals. Hard-working and very moral, they lived lives seemingly in contradiction to the atheistic and class-war philosophy which they preach. Perhaps it is the messianic character of Marxist philosophy, but I have always noticed when living amongst the comrades that all of them are dedi-

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cated to a cause which they regard as holy and sacred, in their own way. I can understand why the Pope wants Catholic workers to emulate the zeal of these Communists, for such zeal, especially behind the right cause, is invincible. The diversity of the group attending the college is an example of its universality.

At the time I paid the college a visit the summer session was in full progress. About five faculty members and thirty students were present. One was a woman union member who had brought her children with her. One was an ex-Congregational minister; another was a lad from Harvard who had come down on his motorcycle; there were some old men there; another was a farm boy from Oklahoma who had been sent there by his dad to learn "unions" and do work for the farmers later on; another was a CIO organizer, and still another a be-spectacled lad from Brooklyn who was a youth organizer. Sharecroppers and girls from New College were also in attendance. Altogether it was certainly a varied group.

Informality is the key-note

Everything is run, of course, on an entirely informal basis. The lad from Harvard paraded around in a torn shirt and bare feet, while others seemed ready for a game of bridge. When classes were held out on the campus under the catalpa tree, many took off their shirts and sunned during the lecture. I could hardly help but think: could education be more pleasant and healthful? After these discussions, the inevitable round table begins.

Everyone seemed to be frightened by fascism, and talked incessantly about the united front, the people's front, the democratic front, the class struggle—the usual run of Marxist patter. They sympathized with me because the Catholic Hierarchy are so reactionary (*sic!*). But I told them that the Pope and the Hierarchy were all right. I told them about our Bishops, and what they have done for labor, and these people seemed shocked to hear about it. I am sure they didn't believe me. And naturally we fought the Spanish war day in and day out. *That* was inevitable.

The cooperative spirit which permeates Commonwealth is wonderful. It is catholic . . . *in a sense*. Everyone makes his own bed, serves his own meal, cleans up the grounds, and looks after things in general. One evening, the *Commoner,* monthly college publication, came up from the printer at Mena. It was a four-page affair, and had to be folded for mailing. After supper we all gathered round at large tables, and as a gorgeous red sun sank slowly in the west we sang songs and folded the papers. The five thousand papers were folded in no time at all as we chanted about Solidarity, Peace and Internationalism. We even sang hill billy songs and Negro spirituals. It was a great and thrilling experience.

There you have a grand set-up for a labor college. It is far enough from the city to give the students a good study environment. It is healthful and restful, and that also makes for good study habits and improved learning capacity. Although the students live on a rather primitive basis, the fact that all work together—faculty and students—makes for a close spirit of cooperation and mutual aid. As there are no false or stupid conventions (which were made for weak-minded people, after all!) as well as other, usual "college standards," the students come together on a natural basis: they bring their minds as their badge, and their only claim to recognition by the group is hard work and good scholarship.

The manual labor performed in return for room and board also makes for good study habits. When you have to work hard for something, you value it in proportion as you have sweated to secure it.

When you need only sit in a classroom in some urban college and have some learned professor "pour" the knowledge into you, you do not work very hard to hold up your part of the learning contract. But at Commonwealth, where the responsibility for running the college and courses is put almost entirely upon the shoulders of the students, the reaction is positively startling. Great things are accomplished.

Another factor making for the selection of a rural atmosphere is that labor colleges situated in the heart of the city cannot be as effective as colleges in rural areas. In the city, the labor school—usually a night school at that—is only part of the worker's life. He works, has his family and other duties, and hence school is only a small fraction of his conscious existence. In a pinch, city part-time schools must suffice. But for ideal learning conditions, it is best to get away from routine duties, to concentrate on the job, to master it with the entire self. That is why retreats are usually held out in the country, is it not? And that is why a labor college should be out in the country.

But can it be done? Is it practical? Can Catholic workers in America have their own workers' colleges? Can Catholic workers have dozens of rural labor colleges throughout America? The answer to that question is largely one of vision, courage and sacrifice.

There are plenty of priests in every diocese in the country who would be delighted to participate in such enterprises. There are many AFL and CIO officials and organizers who are Catholics and who would welcome an opportunity to serve the Church and work in a Catholic institution of this sort for the weal of the Catholic worker. Here is a realistic, constructive way of fighting Communism. If Catholic workers have the vision to go through with it, they will really have started something.

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The Tulip Bubble

The story of Holland's "Tulip Boom" prompts serious reflection and provides an entertaining tale.

By **Paul Biagioni**

SOON, under the impregnating rays of the spring sun, bulbs long hidden and nurtured in the softening earth will bear their green shoots—delicate, yet strong with the implacable growth of living things. And from their buds will burst the sanguine, chalice-like beauty of the tulip—an upstart among its peers of such ancient lineage as the rose and the chrysanthemum—and yet historic as the flower that brought a nation to madness and financial ruin. Though its ancestry is untraceable before the sixteenth century, the tulip has a most striking family record, uniquely written in the ledgers of the counting houses.

It was Ogier Ghiselin de Busbecq, home again in Vienna after a mission to the Ottoman Empire as Ambassador of Ferdinand I to Sulieman the Magnificent, who made the first written mention in Europe of this flower that was to engender a fabulous mania among the gardeners of half the Continent and of the British Isles and to excite a ruinous speculation in the Netherlands. In a letter dated September 1, 1555, to Nicholas Michault—an old schoolmate—he wrote:

> We stayed one day in Adrianople and then set out for the last stage of our journey to Constantinople, now close at hand. Everywhere we saw quantities of flowers—narcissi, hyacinths, and *tulipans,* as the Turks call them. We wondered at finding them flowering in mid-winter, scarcely a favorable season. . . . the tulip has little or no scent, but is admired for the beauty and variety of its colors. The Turks are very fond of flowers, and though they are anything but extravagant, they do not hesitate to pay several *aspres* for a fine blossom.

Thus Busbecq introduced the tulip to Europe. Previous to his first visit to Turkey, knowledge of the tulip was very meager. Even when Busbecq was marveling over this prize of the Turkish gardens it had been but newly introduced there, and was noted simply as a "made" flower, an example of the florist's art. Previous to this, the origin of the tulip is mystery. Botanists have speculated on the possibility that the tulip began as a chance hybrid; but even this surmise has ended in bafflement. Although tenth century Persian literature makes some mention of the tulip, the detailed oriental art of the time shows no representation of this superbly symmetrical flower, so admirably suited to decorative motifs. Authorities are inclined to believe, then, that the genus is indigenous solely to the uplands near the headwaters of the Tigris and the Euphrates.

In Europe the important date for tulip culture was 1572. It was then that the renowned French botanist and scholar, Clusius, obtained from Busbecq a quantity of tulip bulbs and seeds which were sent back to Vienna. However, this was not the first time tulip bulbs and seeds reached Europe. Conrad Gesner recorded seeing them in April, 1559, when he wrote:

> . . . in the garden of the Great Councillor, John Henry Herwart, I saw this plant displayed, sprung from a seed which had come from Constantinople, or, as others say, from Cappadocia. It was flowering with a single, beautifully red flower, large like a red lily, formed of light petals, of which four were outside and the rest within. It had a very sweet, soft and subtle scent which soon disappeared.

And in 1570, two years before he saw them himself, Clusius wrote of a tragi-comic incident concerning the tulip which happened that same year. An Antwerp merchant received a valuable consignment of tulip bulbs in a bale of cloth from Constantinople. Mistaking them for an exotic, mild variety of onion, he dressed the bulbs with oil and vinegar and consumed them with relish. The remainder he dug into his garden where all but the few rescued by George Rye of Malines perished. It is to this rescuer that Clusius gives credit for the acclimation of the tulip to its new environment.

The tulip takes Europe by storm

At any rate, once it was definitely introduced to European gardens, the cult of the tulip spread almost as rapidly as the fire which a bed of them resembled. They were reported flourishing in Belgium in 1583, in Leiden in 1590, in Middleburg in 1596, then in Montpellier in 1598 and in Lucerne in 1599. Because of its amazing variation of color, its tendency to unexpected changes of hue (the latter ascribed by some scientists to an obscure plant disease called "breaking") and to its susceptibility to being molded to the skilled gardener's desire through selection and uniting of its bulbs, the tulip caught the fancy of flower

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growers everywhere. By the beginning of the seventeenth century there were myriad species flourishing in Holland, France, Germany and Flanders. And before the beginning of the next century rules were already codified for the planting, fertilizing and care of choice varieties. In general, the Europeans preferred their tulips with petals rounded, unlike the taste of the Turks which demanded flowers with pointed petals.

The tulips favored by the florists of our own day—the self-colored blossoms—were deemed worthless in the primitive days of tulip culture. What fanciers strove for with every bit of ingenuity were new and striking color combinations, such as the costly "Semper Augustus," white with red markings and petals pointed, around which the fabulous Dutch tulip mania whirled.

By 1623, thirty years after Clusius had brought his stock of bulbs to the University of Leiden (which were later stolen from his garden when he refused to sell them) the "Semper Augustus," especially, was bringing in hundreds of florins. They were very popular with French courtiers, who had the blooms fashioned into extravagant corsages for the adornment of their ladies. At this time, also, the Dutch navies were beginning to sail upon colonial expeditions that imposed an almost intolerable taxation upon the people. That the Dutch, the sober Dutch, in a period like this would become fascinated by a flower with an intensity exceeding that of the most single-minded faddist speaks greatly for the lure of the tulip. From this fascination evolved a period of gambling headed for a debacle worthy of the "Black Friday" of Jim Fisk and Jay Gould, or of October, 1929. Taking root in France in 1635, the mania quickly spread to the Netherlands; and, with a startling reversal of character, phlegmatic burghers all over the United Netherlands abandoned staid businesses to speculate in the tulip trade.

Trade was for tulips "in the onion." Buyers dealt in futures—gambling startling sums of money on the expected production of newly planted beds. Increasingly rare since 1623, the "Semper Augustus" was now bringing in 5,500 florins, or 370 pounds sterling, at the current rate of exchange, while the "Admiral Liefkins" brought the owner 4,000 florins. This for a single bulb! Naturally, with nothing of real value to support the trade, this tulip mania rose to ridiculous heights. Absurd bargains were struck. For example the exchange of one bulb brought in a load of grain, four fat oxen, twelve sheep, five pigs, two barrels of butter, a half ton of cheese, four barrels of beer, two hogsheads of wine, a completely furnished bedstead, a suit of clothes and a silver drinking cup.

The bubble expands

Traders carried on their business at inns somewhat like the coffee houses of Dr. Johnson's day. Bids were jotted on wooden plates. At the mention of a bulb, prospective purchaser and owner would scrawl on their respective plates a tentative offer and a much inflated price. While the haggling went on a small percentage would be put aside in cash as "wine money." When a price was reached, checked by both buyer and seller on their plates, the deal was made. Actually no money beyond the wine fund changed hands. Profits and losses were on paper.

Thus the almost laughable "tulip bubble" grew and grew, enlarging with it Dutch Burghers' dreams of wealth. The Elder Dumas in his interesting extravaganza, "The Black Tulip," caught the spirit of this folly. And his melodramatic depiction of the struggles of Cornelius Van Baerle to produce a perfectly black flower is doubtless no great exaggeration. Meanwhile, through the most dangerous stages of the national fad, cartoons and pamphleteering lampooned the increasing folly—the satire encouraged quite likely by a government that sought to clamp brakes on the unreasonable and unseeing speculation. Ominous strains and rumblings were heard when the sincere tulip fanciers grew disgusted with the practices of the brokers or professionals who came into the trade with little or no knowledge of bulbs but merely a willingness to wager on the rise and fall of prices.

Then, at last, when these tulip fanciers suddenly dumped their most valuable varieties on the market, the panic was on.

The climax was reached on April 27, 1636. It was then that the entire speculative structure collapsed beyond hope of salvage, for on that day the States of Holland declared as null and void all contracts pursuant to the tulip trade. With the credit system such as it was, the trade became hopelessly entangled. Peter owed Paul but couldn't pay Paul until he had collected from Hans. Hans did not have to pay anyone, did not the law say so? And so on, *ad infinitum*. Under such conditions, bulbs previously worth more than 5,000 florins went begging for 50. The bottom of the market was indeed out of sight. Now holdings were only luckily disposed of at 1 percent to 5 percent of their cost.

And, obviously, it was inevitable that enough traders should be irrecoverably ruined by this wholesale liquidation to leave the country facing an unsettled economic condition that amounted to a depression.

However reconstruction was eventually effected. And to the honor of the intrinsic fascination of the tulip, the enthusiasm for their culture lived on in the Dutch heart. The fields of Haarlem and Leiden continued to flame with their springtime glory, just as they flame today. And on the second Sunday in April—Tulip Sunday—at Haarlem, the tulip is king.

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Dom Anscar Vonier

An Anglo-German Benedictine abbot of many and varied interests and activities—from stone-cutting to Liturgy.

By **Bonaventure Schwinn, O.S.B.**

WITH THE sudden death of Dom Anscar Vonier, Abbot of Buckfast, at the age of 63, on December 26 last, a singularly rich and eventful life came to a close. A man of unusually handsome and impressive appearance, with a keen sense of humor and a genial and gracious personality, he had been a picturesque figure in England for three decades. He had been educated in four different countries, and he was an examiner in philosophy for Oxford University. He almost lost his life in a shipwreck off the coast of Spain when he was thirty, and he was arrested in Austria and nearly shot as a Serbian spy on the day Austria declared war in 1914. He resurrected from its ruins in the twentieth century the only pre-Reformation abbey that has ever been restored in England, an abbey founded long before the time of William the Conqueror. Indeed, so colorful was the career of the late Abbot of Buckfast that he might almost have stepped out of the pages of one of Sir Walter Scott's novels.

Martin Vonier was born at Ringschnaitt in Würtemberg, south Germany, November 11, 1875. When he was thirteen years of age he went to France, where he spent a year in a preparatory school at Beauvais. He continued his studies at Buckfast and on May 28, 1893, was clothed with the habit of a Benedictine novice and given the name Anscar. On the completion of his theological studies he was ordained priest at the early age of twenty-three on December 17, 1898, and in the autumn of the following year he was sent to the international Benedictine college of Sant' Anselmo at Rome to pursue further studies in philosophy. After taking his doctor's degree with honors he returned to Buckfast where he spent several years teaching and filling various offices in his community. In 1905, at the request of the Abbot Primate, Dom Hildebrand de Hemptinne, he went back to Rome to take up the duties of a professor of philosophy at the Collegio di Sant' Anselmo.

At the end of his first year of teaching in Rome he received word from his abbot, Dom Boniface Natter, to meet him in Spain and accompany him on a trip of visitation to the Abbey of Niño-Dios in the Argentine Republic. Abbot Natter and Dom Vonier embarked for Buenos Aires on the Italian steamship Sirio, at Barcelona, August 3, 1906. About three o'clock the next afternoon, while the ship was passing between the islands of the Hormigas group, eighteen miles east of Cartagena, it struck upon a rock. The young priest was in his cabin at the time, and the impact of the shock threw him to the floor. Hurrying on deck he found his abbot with many other passengers discussing the accident. Within a few minutes the ship began to sink, and Abbot Natter and Dom Vonier gave each other absolution. Relating the tragedy afterward, Dom Vonier said, "I left him to go to the third-class passengers, in order to prepare them for death. I had hardly gone five or six steps when the sinking ship settled by the stern. Nearly all the first-class passengers and a few hundred emigrants—for what reason I do not know—rushed toward the stern and sank with the ship."

As the stern started to go down, the ship lurched, throwing Dom Vonier into the sea. But together with several hundred other passengers he was able to cling to the bow of the ship, which remained above water for some time, until at last two fishing trawlers came to their rescue. Nearly three hundred persons lost their lives in the disaster, and among them was Abbot Natter.

An abbot at thirty

Back in England six weeks later Dom Vonier was elected Abbot on September 14, 1906, to succeed Dom Natter. He was thirty years old. A few days after his blessing as abbot, October 18, 1906, Dom Vonier astonished his chapter with the announcement that with the new year the community would begin to rebuild the Abbey church. "We have no money," he said. "With God's help there is no reason why we should not carry it through in one generation!" As a matter of fact, the work took just twenty-five years.

The announcement that the ancient abbey was to be rebuilt aroused immediate and sympathetic interest. One lady contributed £5, and the money was used to buy a few loads of stone from a nearby quarry. Another friend gave a horse, and a neighbor granted permission for the builders to haul sand from his property. The first load of stone passed through the abbey gates November 15, 1906, and the first stone of the new church was laid January 5, 1907.

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Besides being a magnificent artistic achievement in itself, the work of rebuilding St. Mary's Church at Buckfast possessed, from the outset, several surprising features. When the work was begun, no material resources were available, beyond the services of one lay brother who was a mason. Buckfast was not a beautiful ruin, like Tintern Abbey, which Wordsworth has immortalized in the title of his famous "Lines." It was several centuries older than Tintern, and, as Dom Vonier wrote in 1932, "Of the church there was not a trace, and it was impossible to say where it had stood. One of the most substantial pieces of reality seems to have been the popular belief that there was a ghost, most likely the earth-bound spirit of the last abbot, still wandering over the desolation." But while spading up a plot of ground for a garden, one of the brothers discovered the ancient foundations, which were 240 feet long and 62 feet wide across the nave and aisles. And exactly upon these twelfth century foundations the church was rebuilt entirely by the monks themselves, with never more than five or six and usually only four lay brothers devoting themselves to the work, over a period of twenty-five years. The plans were drawn and the building directed by the distinguished architect, Frederick A. Walters, F.S.A., whom Professor St. George Mivart had introduced at Buckfast. The church reproduces the transitional style of the Norman and early English periods. It is of grey limestone, with yellow Ham Hill stone for trim. The interior is finished in white stone from Bath, and the vaulting is of red sandstone.

Even before Dom Vonier became abbot, such men as the Duke of Norfolk and Lord Clifford of Chudleigh had been interested in Buckfast. For of all the abbeys suppressed by Henry VIII, it was the only one to come again into the possession of the order to which it had originally belonged. After the work of restoration had been begun, popular interest greatly increased, and sightseers by the thousands, not only from all parts of England but even from America and Australia, by private car and char-à-banc, have been going to Buckfast to view the progress of the work, until it has become perhaps the best-known Catholic institution in England outside of London. It is said that there are even more non-Catholic than Catholic visitors. This curiosity and widespread interest can easily be understood in the light of the history of the ancient abbey.

Buckfast is in the southwestern part of England, in Devon, about midway between Plymouth and Exeter, on the Dart, most beautiful of English rivers. It lies in a fair green valley surrounded by rolling hills, and is only two miles distant from the desolate granite range of Dartmoor, covered with gorse and heather. Bucfaesten is the primitive form of Buckfast, and the place got its name from the fact that the wooded hills on either side of the misty Dart afforded safe "fastnesses" for the red deer and other wild animals that came down to the river near the monastery to drink. From the earliest times the abbey coat-of-arms has shown a stag's head, caboshed.

Baring-Gould thinks that Buckfast was probably founded by Saint Petrock about the middle of the sixth century. If this opinion is correct, Buckfast, like Glastonbury, was at first a center of Celtic and only later of Saxon and Benedictine monastic life. It was certainly peopled by Saxon monks before the latter half of the ninth century, for the Domesday Book (1085-1086), drawn up by order of William the Conqueror, in stating that the abbey was never assessed, shows that it was in existence before the time of Alfred the Great (849-901). The Hundred Rolls of Edward I (1239-1307) mention that King Canute had been a benefactor of the abbey. In the twelfth century Buckfast came under the influence of the Abbey of Savigny in Normandy, and in 1148 it was affiliated to the Order of Citeaux. When it was suppressed by Henry VIII in 1539, the abbey buildings with the church and land were given to a Sir Thomas Denys. After the church bells and the lead stripped from the roofs had been sold for the benefit of the crown, the buildings were left to fall into decay. By the end of the eighteenth century nothing was left but a mass of ruins. In 1806 Samuel Berry tore down what walls were still standing and used the stone to build a house. Benedictine monks of the Abbey of Pierre-qui-vire, exiled by the French government and living in Dublin, purchased what remained of Buckfast Abbey in 1882, and the establishment was under the authority of the Abbot of Pierre-qui-vire until 1899, when it became an independent priory. It was raised to the dignity of an abbey in 1902, and Dom Boniface Natter was elected the first abbot since the Reformation.

Rebuilding the abbey church

Year after year the work of rebuilding the abbey church went on in spite of all obstacles. Even during the dark days of the World War there was no interruption, although there were new difficulties of a special kind. Afterward Dom Vonier used to like to tell of some of the problems that confronted the builders during that troubled time. Mysterious visitors would arrive to watch the operations and satisfy themselves as to just what was going on. One particularly stout gentleman insisted politely on climbing to the top of a high scaffolding pole to make sure that there was no wireless installation for sending messages to Germany. On another occasion three stolid bobbies came and solemnly informed the abbot of a report that there was an underground passage leading from the new church to Germany. Would he give them a formal denial? He gave them a formal denial.

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In August, 1922, the church was opened for public worship, but the building was not really finished until ten years later. On August 25, 1932, the church was consecrated by Bishop John Barrett, of Plymouth, in the presence of Cardinal Bourne, acting as Papal Legate, five archbishops, sixteen bishops, about thirty abbots, many priests and thousands of the laity. It was the first consecration of an abbey church in the west of England since the reign of Henry Tudor.

It seems remarkable that one in Dom Vonier's position, engaged in such active administrative work, should have found the time and energy to write fifteen books of a uniformly high quality. Although he lacked the charismatic insight of Abbot Marmion and the distinction of style Bishop Hedley possessed, Dom Vonier has, nevertheless, made a valuable contribution to the Catholic literary revival in England. He gives the impression of being able to draw endlessly upon the riches of Sacred Scripture, the Fathers and Saint Thomas, developing doctrine, turning new lights on old truths and making application of revelation to life. His books are neither elementary expositions nor works of scholarship intended exclusively for the theologian. Although, as Father C. C. Martindale, S.J., has said, he goes deep and "digs down into the *meaning* of Catholic dogma," his thought is so simple, clear, and practical that no formal theological training is needed to follow him with profit and delight.

Buckfast restored has become a part of what Newman called the "second spring." Indeed, the great Cardinal in his glorious sermon delivered at Oscott on July 13, 1852, uttered words that seem prophetic not only by their eloquence but also in their vision of the future, and that seem to have a special application to Saint Mary's Abbey Church at Buckfast.

> The past *has* returned, the dead lives. Thrones are overturned, and are never restored; States live and die, and then are matter only for history. . . . The English Church was, and the English Church was not, and the English Church is once again. This is the portent, worthy of a cry. It is the coming of a Second Spring; it is a restoration in the moral world, such as that which yearly takes place in the physical. . . .

It is perhaps not without significance that a month before his death Dom Vonier was in Rome at the invitation of the Sacred Congregation for the Propagation of the Faith to deliver a eulogy in honor of Saint Augustine of Canterbury, Apostle of England. Dom Vonier is dead now, and his body rests beneath the restored sanctuary his faith and zeal did so much to bring into being. But his spirit lives. It is the spirit Saint Augustine introduced into England. It is the spirit of spring —and of the Church.

Views & Reviews

BY MICHAEL WILLIAMS

I WAS ONE of the more than half million participants and spectators at the vast celebration in the Mussolini Forum when the anniversary of the founding of the Fascist Party was the occasion for a convincing demonstration of the present strength of the ruling party in Italy—but the far more ominous undertone was the revelation of the danger which now surrounds it and which it, itself, constitutes in the present state of affairs in Europe.

If I write more from personal impression than from any particular sort of information communicated by those with whom I talk, or drawn from the strange, obscure columns of the European press, my readers should understand—so it seems to me—that I am not acting in this respect very differently than does any writer now attempting to interpret the European scene. It is all a question of degree. Even those writers whose constant responsibilities place them at or near the best possible sources of news and views are obliged from the very nature of things to depend far more upon their personal views and (or so I believe) their underlying philosophy of life than they possibly can rely upon what once were considered the objective realities of international politics.

So I give, for what they may be worth, certain general observations, more or less brought to a point by the spectacle in the Forum, but which are merely concentrated by that scene, having been gathered in numerous conversations and during a recent seven days' trip through southern Italy and Sicily, together with an excursion to points north of Rome. These conversations included, first of all, consultations with observers on the scene, some of whom I have known since 1922—the year when Fascism emerged —and whom I have talked with on many intervening visits before the present fateful year in Italy, when it would seem that the whole great experiment has reached a decisive turning point. Other conversations were with people with whom I had no particular continuity of acquaintance, but whom I sought out more or less casually, or met in the many occasions that come to a correspondent keenly interested not only in his own particular job—which in my case was to report the Papal Conclave and election—but also in the many aspects of the complicated and intensely dramatic European situation. Yet, even as I write the words "European situation," it occurs to me how readily the use of customary phrases is apt to betray those who use them and those who rely upon them too readily in their thinking or in their actions. This, perhaps, is the particular danger of our own fellow countrymen, to whom the words "European situation" are apt to imply something so distinctly separate from American conditions as to be safely relegated to a consideration cut off from the factors that apply in our own domestic concerns.

This is not the case. The European situation is merely the intensification—and a most intensely complicated one—of a world condition, in which the men, women and children of the United States are as directly if not as imme-

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diately concerned and interested as are the people of any of the countries of Europe. What the Mediterranean stands for in history for Western peoples, viz., the historic center of Western culture and civilization, it now represents in an even more universal fashion. What it gave the world of the West in the past, the people of that world, generally speaking, welcomed, accepted and applied in various national fashions. What is emerging from that center at present, the same peoples may just as decisively repudiate and oppose. In doing so, however, there will remain the influence emanating from the Church, which still draws the minds and souls of many of the people of what used to be Christendom toward the Mediterranean and Rome, its center; while, at the same time, powerful currents of rebellion beat against and contend with the currents of affiliation and agreement. Logically speaking, the unchecked result of such an opposing clash can be nothing but conflict, and possibly a condition of at least temporary chaos in the civilized world. But although it would be difficult to present clearly cut and reasonable grounds for being hopeful, those of us who cling to our belief in the superiority of spiritual laws over the laws of force, more commonly followed by the Western world since so large a part of it rejected Christianity, may still believe that the great revival of the central force of Christianity represented by the Catholic Church may still draw together those many other elements of spiritual and moral life, and ways of life, represented by the separate groups of Christians and by the great majority of the people of Israel who still follow the ancient law of their people.

What came to my mind most forcefully, as I watched the scene in the Forum, was the splendid natural cheerfulness and willingness to endure unpleasant conditions for the sake of an ideal which clearly marks a very large number—possibly the great majority—of the present generation of Italians. It was strangely different, in spite of the many outward points of resemblance, with the spirit of display and regimentation which I have observed in that country to the north with which Italy is at present so closely and, in many respects, so incongruously united. For nearly an hour and a half cold and slashing rain beat down upon the multitude of men and women marshaled in their various regional groups in the enormous amphitheatre. They met the situation with a sort of pleasant patience and good humor and song, in which the element of discipline and grim endurance were conspicuously absent. Naturally, when at last the sun broke through the stormy March clouds, as the leader appeared, and the whole scene was suddenly transformed into one of brightness and almost transcendent vivacity, and great splendor of decoration, the omen might have been accepted as a final demonstration of the underlying reality of the national situation. But such an interpretation, it seems to me, would be too obviously optimistic and strained. It was merely a fortunate circumstance. No amount of cheering at mass meetings, or regimented publicity in the press, can for a moment disguise from any observer with previous experience in Italy the great, if not the fundamental, change that has come over the people themselves. There is far more of open and unfettered criticism and resentment, mainly directed against the forced nature of the German ascendancy and the bad results for the people of Italy. Naturally this new spirit of criticism is more particularly observable in the representatives of what might be called the conscious Catholic interests. These workers in Catholic Action cannot possibly ignore the fact that a new opposition toward several fundamental principles of the Church has declared itself and is steadily gathering force.

All the immediate dangers of the European situation, shifting from day to day to this trouble spot or the other, give the observer the impression that the general feeling is one of resigned bewilderment. What remains is the pressure of a constant impression of impending danger—a danger more deadly even than that which would come into being at once if war should spring upon the people. It is a danger to the very spirit of men. It is a sense of peril to the spiritual forces by which men really live. That danger—at least to this observer—pervaded the vast multitude in the Forum, even when the sun was at its brightest and the applause most vociferous, and when all the color and pageantry of the scene, derived from the symbols of military might and imperial pride, were at their most inspiring height. The one consolation was to remember that the forces which, in the long run, determine human destiny are not always expressed so clearly and so forcibly as are those which the great new aggregations of racial and material power command. In myriads of humble homes and in thousands of hearts and minds not attuned to the more vibrant material forces, but which still understand the still small voices of the soul, there, also, a great consciousness of power is growing—power which may—and, let us hope, will—overcome the very violent type of force, before there comes that clash which now seems so imminent. In other words, as far as this observer can express it, we still must place our faith in Easter, and not in the forces released by secular denominations of any sort.

Communications

ERRATUM

New York, N. Y.

TO the Editors: May I ask that you accord me space for the correction of an error in your list of contributors which appears on p. 700 of the issue April 14? I am there described as Librarian of the Catholic Club of the City of New York. I should like to state in your columns that although I formerly held that office and title, I do so no longer, having resigned even my membership in the Catholic Club in 1937.

ALASTAIR GUINAN.

EDUCATING SHARECROPPERS' CHILDREN

Boston, Mass.

TO the Editors: "A Teacher" in the March 17 issue did not mention the part the National Youth Administration may play in "Educating Sharecroppers' Children." Far from being the complete solution to the problem picture she depicts, NYA could, and, in all probability, does assist many tenant youths to remain in school after their fifteenth year has passed (NYA's age limitations, sixteen

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to twenty-five, would seem to be unfortunately high in her cases), and for a nine-months school year might return to the boy or girl, not a "bonus," but real pay for real work, in the amount of $54 if the student were to receive the maximum allowance ($6 per month).

A partial solution is better than no solution at all, and I suggest that "A Teacher" acquaint her community with NYA and what it has done and is doing in assisting boys and girls to continue their education. The maximum amount, if earned by one of the older youths in the family, might be sufficient to carry one of the younger ones in school in addition. If one or two can be kept in school, while earning real wages, it is conceivable that the youths in the family, not so aided, will profit indirectly.

NYA has met the difference between education and no education in thousands of cases, and if "A Teacher" will investigate, he or she will possibly find that it is playing a major rôle already in "Educating Sharecroppers' Children."

George L. Glasheen,
Administrative Assistant, NYA.

A WHITE LIST OF EMPLOYERS

New Orleans, La.

TO the Editors: Anent Norman McKenna's interesting article entitled "'A White List of Employers" (April 7, 1939), I would suggest that we have first a white list of truly Catholic employers who conscientiously practice the irrefutable, humanity-old and Christ-sanctioned principles of the social encyclicals of Leo XIII and Pius XI. Such a list will prove to the world that some, possibly many, Catholic employers take the encyclicals seriously, as it is their duty before God.

Such a list should be given the widest possible publicity. Estimating the great power of the Catholic press, Mr. McKenna remarks: "The place of publication needs to be indicated. The logical recommendation is the religious press." I would also include the secular press because the world is perhaps a little sceptical about the self-sacrificing social-mindedness of the generality of Catholics. But, to clear the terrain, why not also a white list of Catholic papers and magazines bearing the union label? [See our back cover—Eds.] Undoubtedly the union label appeals to organized labor and all true friends of labor, especially to the many hundreds of thousands, maybe millions, of Catholic labor unionists. Without a practical recognition of the undeniable rights of organized labor, we cannot possibly gain labor's confidence. If I am not mistaken, the Catholic Press Association will furnish such a list to promote the sacred cause of economic-social justice.

Besides, why not also a white list of Catholic agencies or organizations employing union labor whenever possible, and paying a family living wage for any building contract or other work done under their auspices? Why not a white list of good Catholic ladies, prominent in our Catholic societies, who are Christian enough to pay a living wage to their domestic help? I remember a case of a social-minded priest who was severely criticised by many prominent ladies of his parish because he paid a living wage to a colored domestic whilst they paid the usual starvation wage for at least twice as much work.

Again, why not a white list of prominent Catholics or prominent Catholic politicians (the two terms are unfortunately almost synonymous) holding and practising the ever beneficent principles of the *Immortale Dei* (The Christian Constitution of States), the *Sapientiae Christianae* (The Chief Duties of Christians as Citizens), the *Rerum Novarum* (The Condition of the Working Classes), the *Graves de Communi* (Christian Democracy), the *Quadragesimo Anno* (The Christian Social Order). These encyclicals are not merely splendid statements of principles, but above all, true orders or commands issued by the supreme leader of constructive social action in the world, to be known and carried into effect by all loyal Catholics and more particularly by all prominent Catholics. By all means let us give honor to whom honor is due, in the hope that their splendid example may be followed by an ever greater number of fellow Catholics. May this number become so imposing that more and more non-Catholics may be inspired to restore the Christian social order through an ever widening and deepening restoration of economic-social justice and the brotherhood of man based upon the fatherhood of God.

Unless we have the courage to acknowledge our inexcusable shortcomings in the past we will never be prepared to cope with an increasingly menacing situation largely created by the un-Christianity of so-called Christians in an apparently Christian world. A *mea culpa* is never out of place nor out of date. No Mass is ever offered to God without the previous *mea culpa, mea culpa, mea maxima culpa* by priest and people at the foot of the altar.

Since the social problem is daily becoming more complex and perplexing, all loyal members of the Church ought to pray fervently that for our much needed guidance God may give us Catholic Veblens and Fishers, American Donoso Cortezes and Veuillots, Windthorsts and O'Connells, apostolic shepherds of the type and genius of Bishop Ketteler, whom the immortal author of the *Rerum Novarum* himself called his great predecessor.

Where are we going? Are we really drifting? How long are we to remain at the mercy of politicians, too frequently not known for outstanding probity and deep knowledge of current problems, unwilling or unable to save the masses from the fatal domination of modern mammonism, requisitioning all available forces and the best brains in the market for its perpetuation?

Perhaps I am asking too many questions that cannot be answered at present and suggesting too many white lists, although none of these lists can be so very large yet. There is always considerable ground for hope in a better future. "Facienti quod in se est Deus non denegat gratiam."

Rev. Edward Rombouts.

LANGUAGE OF THE LITURGY

New York, N. Y.

TO the Editors: No doubt the suggestions made by your correspondent in the March 31 Commonweal will help a few to further their interest in the Church's Liturgy. And evidently she had in mind only a few,

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those who are "cultured enough to appreciate the Liturgy." Though unintentional, this is not a healthy attitude.

The Liturgy was never meant for merely the few but for the many. That it has become a thing for the few is a scandal. The greatest scandal of our age is the loss of the masses to the Church (Pius XI). May not this be partly traceable to the fact that they have been denied the fulness of the Church's life, the Liturgy? Our aim must be to bring them back, but it is both un-Christian and unhistorical to try to do this by forcing upon them a foreign tongue. Christ always spoke the language of the masses. All of primitive Christianity followed closely this example. Saint Paul wrote: "In the Church I would rather speak five words intelligibly, so as to instruct, than ten thousand words in a strange tongue." Saint Peter first used Aramaic for the Holy Sacrifice and the administration of the sacraments, but when he went to Rome, he took the Greek for it was the vernacular there. Only when Latin became the spoken language of the people (in the third century) was it chosen for the Liturgy. This was the practise of all the Apostles and the great missioners. . . .

The "Latin for unity" argument isn't all that some would like to make it. The Reformation rent asunder the Latin Church. The masses have been lost to the Latin West for the most part. Let us concentrate more on the unity of the spirit than on the unity of the letter. Let us not try to be either more or less Christian than the early Church and Christ Himself. This is essential if we are "to bring back those immense multitudes . . . who have strayed far from God" ("Divini Redemptoris"). The Church is Catholic, not national: all things to all men, for she must always have in mind the salvation of all men, not a few chosen souls. The letter killeth but the spirit giveth life.

It was encouraging to note in the October *Orate Fratres* (the last number for which he wrote before his death) that Father Virgil Michel, pioneer and foremost leader of the Liturgical Movement in America, pointed out how the Holy See is becoming more favorably inclined toward the use of the vernacular in liturgical functions.

HERBERT MCEVOY.

WHY MONETARY REFORM?

Kingston, Ont.

TO the Editors: Please allow me a few lines in THE COMMONWEAL to comment on the necessity of monetary reform in Canada and the United States.

Henry Ford says, "We are making goods with which to buy money instead of making money with which to buy goods." Such a statement by a successful and observing industrialist indicates that there is something wrong with our monetary system. From this, along with Father Drinkwater's December article (1938) in the Catholic Labor paper, the *Social Forum*, it would seem that THE COMMONWEAL as well as all Catholic diocesan weeklies should give their readers more articles on money and credit.

The power of money is still supreme. How long will it be before its power is broken? The answer is in the hands of the citizens of Canada and the United States.

JAMES H. GALLAGHER.

Points & Lines

If War Comes . . .

IF AMERICA was unprepared for war in 1914 or 1917, the same can scarcely be said today. On almost every front people have been investigating what would happen in case of war. The Senate has already approved an appropriation for $60,000,000 with which to create a "stockpile" of materials which would be hard to come by in case of war. The War Department has compiled two lists of such materials. Says the *Christian Science Monitor:*

> The top category is of strategic materials which the Department classifies as "those materials essential to the national defense, for the supply of which in war dependence must be placed in whole, or in large part, on sources outside the continental limits of the United States, and for which strict conservation and distribution control measures will be necessary." At present no fewer than 22 commodities are so classified. Of these, nine are minerals, including manganese, mica, nickel, mercury, tin and tungsten; and among the non-minerals is rubber.
>
> Then there is a second list of what the Department calls "critical" materials. These are defined as "those for which the procurement problems in war, while difficult, are less serious than those of strategic materials, due to greater (domestic) resources or to a lesser degree of essentiality, and for which conservation and distribution control measures will probably be necessary."

Private firms have been doing much the same, reportedly with aluminum, chrome, burlap, wood pulp and cigarette papers. According to *Newsweek:*

> As a hedge against war, numerous important concerns are stocking supplies of imported raw materials sufficient to last many months under a system that does not necessitate tying up the firm's working capital. The imported materials are placed under bond (in some cases even the customs duty need not be paid) and financed by a bank loan against a bonded-warehouse certificate. The supplies can be withdrawn and the loan paid whenever the user's normal inventory is exhausted.

Barron's reports the probable effect of war on the stock market, and the means being taken to ease that effect:

> There is good reason for believing that no overwhelming quantities of securities held by foreigners would be thrown on the market in case of even a war involving England and France. The American securities of the nationals of those countries would be taken over by the respective governments, which would liquidate them only as the need for cash arose. . . .
>
> However, there *might* be a good deal of American-held stock for sale, especially on the fear that we might become involved, and in view of the war profits tax proposals which are appearing in Congress. Against the danger of such selling, from whatever source it might come, discussions have been held between the various official groups concerned. They appear to have concluded that probably the best thing to do would be to try to keep markets open. Special protective measures would be resorted to if necessary, such as setting limits on price declines. These limits could be scaled somewhat lower each day, so that accounts held on margin would not have to be thrown overboard with every burst of liquidation, but instead could be recalculated daily on a reasonable basis even under the worst conditions.

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The New York *Times* interviewed William S. Wasserman of Philadelphia on the subject of a conference held by him with various representatives of investment trusts. He said:

> Investment trusts other than those which I head were represented at that conference. Unfortunately I cannot reveal their names, as I promised not to do so. Moreover, the idea of having an American mutual body take over British and French holdings of American securities in the event of war had been discussed by me with the heads of many other large investment trusts. . . .
>
> The idea is really quite simple. I discussed it in Europe not so long ago and had a friendly and interested hearing there. It is merely to abolish the fear of liquidation. Personally I do not believe that England and France would dump their securities helter-skelter in this market. But the public thinks they would, and unsettlement is the result.

Finally various "services" for business men are recommending that their clients examine the possibilities latent in case of war. *Kiplinger's Washington Letter,* from which copyright prevents quotation, urges this line of action strongly. The Tax Research Institute of America advertises a new handbook, "Adjusting Your Business":

> *How will your business be "utilized" for war-time needs?*
>
> To enable *your* business to function during a *war emergency,* the Institute has prepared an analysis to show you precisely what to do.
>
> This analysis of *business during wartime* will be ready next week, and it will help you prepare right now for problems such as these—
>
> (1) which products will be considered strategic, critical or essential? What will happen to non-essential businesses?
>
> (2) how can government contracts be secured during wartime?
>
> (3) what will happen to labor costs, wage demands, unionization, strikes, and collective bargaining?
>
> (4) what kind of war taxation and capital draft will be enacted?
>
> (5) what will be the plans for the draft of man power and for the continuation of business during a period of war?
>
> Few executives realize that the *Industrial Mobilization Plan* is ready to go into operation almost overnight, if a war is declared. And this plan will change your labor relations, prices, competitive methods, and your supply of materials, power and fuel.
>
> Your business may operate at a profit now, but by its very nature *it may not be designed to function* during a period of war, unless you make adjustments NOW for the changes you must face if war comes.

Coal Strike or Lock-Out?

THE COLLECTIVE CONTRACT governing relationships between coal miners and operators in the bituminous industry of the eight-state Appalachian district expired on March 31. Negotiations for the renewal of a contract began March 14, but as this is written, nothing has been signed and the 300,000 workers involved are not working. A coal shortage was just over the horizon. Several cities, notably New York, Cleveland, Washington and Buffalo, had expressed deep concern through their administrators. Utility concerns were beginning to line up foreign sources. The *Journal of Commerce* reported:

> Three 6,000-ton vessels were fixed abroad yesterday for prompt loading of Welsh coal for May delivery. . . . These were in addition to two vessels fixed late last week. . . . Delivery may be made at ports north of Hatteras, but it was reported that some of the charters provide for deviations so that the vessels may eventually be discharged at West Indian ports in the event the strike is settled. . . . To what extent the British government will permit a drain on supplies in Wales, in view of the European war situation, is another question which is being brought up.

According to John T. Flynn's summary in his syndicated column:

> The United Miners have [had] a contract with the bituminous mine operators for a wage of $6 a day in the North and $5.60 a day in the South. . . . Actually the average pay of a miner was $960 in 1937, according to the miners' officials, or $1,226 according to the operators' spokesmen. It is probable that the men do not actually average over $1,000 a year. . . . As a result [of constant conferences] they have gotten this far—that both sides are willing to sign up for two more years at the existing wage and hour agreements. . . . But they have been unable to agree on some other points—really only one point now. It is this: The existing contract contains a clause providing for a penalty of $1 to $2 a day on each miner for every day of strikes called during the life of the contract. Lewis demands, in return for withdrawing his wage demands, that this penalty clause be eliminated. The mine operators flatly refuse this.

Mr. Charles O'Neill, spokesman for the operators, stated:

> Mr. Lewis has sought to obstruct and confuse the real issue in the present deadlock by offering to renew the present agreements with the elimination of the enforcement or so-called "penalty" clauses. Mr. Lewis has been candid enough in the discussions with the subcommittee to state that strikes will be instituted at any mine in the conference territory where necessary to make certain that members of the Unitd Mine Workers of America do not work in such mine with employees not members of that union.
>
> In other words, Mr. Lewis, in seeking the elimination of the enforcement clauses, is asking the operators to agree to a condition of open warfare at their properties between the United Mine Workers and other unions or non-members of any union for the purpose of compelling the "closed shop" to be accepted by all employees in and around the mines by force. The bituminous coal operators decline to act as recruiting sergeants to conscript for life all the mine workers of the Appalachian territory into Mr. Lewis's CIO army for his war against Mr. Green of the AFL.

Mr. Lewis's immediate answer was:

> There is just one question before this conference, and that is whether the penalty clauses will be eliminated. The closed shop has no bearing on that proposition. Obviously the operators' proposition is designed to confuse the people's mind. It would create a condition whereby they could weaken the United Mine Workers by encouraging members to resign by reason of the open shop. It is easy to see why the United Mine Workers would not be interested in such an ambiguous proposal as the operators now present. The mine workers will continue to insist that the operators abandon their demand for the retention of these obnoxious conditions. . . . In addition to having the right to pay the mine workers inadequate wages, under inadequate working conditions, the operators want the right to fine the mine worker while they might be engaged in breaking up his union.

A few days later, the *Journal of Commerce* reported:

> At the conclusion of yesterday's fruitless sessions U.M.W. Vice President Philip Murray, speaking in the absence of President Lewis, said the operators' proposal was unsatisfactory because it would:
>
> 1. Bind the U.M.W.A. to bargain for and protect the rights of miners who might not be dues-paying members of the union.

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2. Afford an opening wedge through which enemies of the U.M.W.A. might try to break the union by means of "open shop" tactics.

3. "Provoke strikes and cause conflict between groups of employees who may have been subjected to the influence of subversive interests."

According to the New York *Times:*

Asked to comment on the contradiction in the characterization of the coal stoppage by the miners as a lockout and by the operators as a strike, Mr. O'Neill said "the operators believe the word 'strike' is just as applicable to the situation as the word 'lockout.'

"This is a rather anemic defense of their position," Mr. Lewis interjected. "I would say that is only one of the weird things they believe, and I'll let it rest at that for the moment." . . .

The *Daily Worker,* Communist party paper, points out in an editorial:

Through all the ominous warnings of a coal shortage, one fact stands out so that no one can miss it: the criminal responsibility of the coal operators.

On March 16, the miners, under the leadership of John L. Lewis, foresaw the possibility that discussions on the new contract might not be concluded by March 31. To prevent any interference with the production of coal, therefore, the miners submitted the following resolution to the joint conference of miners and operators:

"In order to allay any public apprehension concerning possibility of a suspension of mining operations in the bituminous coal industry due to expiration of existing wage agreements, this joint conference resolves that in the event no agreement is reached by March 31, 1939, that work in the industry shall be continued under the existing wages, conditions and contracts, pending continuance of negotiations and ultimate success or failure to agree on a new contract."

The resolution was rejected by the operators. . . .

The union problem brought out by most comments was that of jurisdictional strife between the CIO union and the AFL Progressive Mine Workers. The *Journal of Commerce* wonders if this is not another "ulterior motive" behind the United Mine Workers' strong stand:

Can it be that Mr. Lewis is seeking to change the whole basis of industrial relations in the coal industry by substituting a single national agreement for the regional agreements that have hitherto been customary? The anthracite wage agreement will expire at the end of this month. The agreement in the Indiana and Illinois coal fields can be abrogated on fifteen days' notice, and Mr. Lewis is repeatedly threatening to do this. Does he wish to create a situation in which he can logically seek a settlement by a nation-wide contract?

Such a settlement would give Mr. Lewis a powerful grip upon the entire coal industry that would be particularly dangerous because of the undemocratic processes that mark the government of the United Mine Workers. It would threaten serious disturbances within the industry because it would furnish an opening wedge for changes in wages and working condition differentials that have been long established, and which largely affect the proportion of the nation's coal that is produced in each area.

However, the most realistic commentators from Washington expected a settlement before a real coal crisis developed. Organization in this industry is an old story. There was little chance that the union could be broken, and little chance that the operators would want the chaotic conditions that would accompany a disorganization of coal labor, or that they could or would want to challenge the head union of the CIO.

The Stage

The Flashing Stream

"THE FLASHING STREAM" is a curious compound of muddle and intelligence. According to the preface to the published play, Charles Morgan set out to write a drama which should express the virtue of what he terms "single-mindedness." He places a group of British navy officers on an island and gives them the problem of perfecting an aerial torpedo, termed a "scorpion," which has been invented by one of them, Commander Ferrers. The admiralty is, however, doubtful about the invention, and the wife of the admiral, jealous of Ferrers's love for another woman, persuades her husband to shorten the time allowed for the perfection of the scorpion, with the result that the experiment apparently fails. It is Ferrers's love for this other woman, Karen Selby, which epitomizes Mr. Morgan's thesis. Karen is one of the world's six greatest mathematicians, and Ferrers, though in love with her, feels that any yielding to that love would harm the work on which they are engaged together.

I haven't space here to enter into the details of the plot, but I can say that the emotional havoc caused by an attractive woman's presence on an island peopled by men and only one other woman, and a jealous one, does not conduce to single-mindedness. Oddly enough Mr. Morgan doesn't seem to realize this basic fact, which a sense of humor would certainly have revealed to him. There is no reason at all why Ferrers and Karen should not have become engaged like any normal man and woman, and far from having their love weaken them, gain strength from it. But this is not Mr. Morgan's thesis, and so he stretches these two groaning bodies on a Procrustian bed and bids us watch their writhings and listen to their groans. It is all very subtle and complicated, too much so for sense. And then if British admirals are swayed in their official duties by jealous wives, it is about time the Empire gave up the ghost! Yes. There is good writing by Mr. Morgan, and a lot of intolerably bad psychology. But Herr Hitler will certainly be pleased to learn that British navy officers act like a lot of neurotics.

And yet Mr. Morgan is to be congratulated on writing at least one good part, and an understandable one. Karen Selby is human, even if she is a female Einstein, and she is played magnificently by Margaret Rawlings. Miss Rawlings's performance three years ago in "Parnell" was a memorable one, but she has surpassed it in "The Flashing Stream." She is one of those rarest of actresses who combine great emotional warmth and charm with intellect. Though she does not possess regular beauty, she gives the effect of it, and the gorgeous velvet quality of her voice gives to her love scenes something possessed by perhaps no other living actress. And yet with this physical equipment she really persuades us that she is a great mathematician. In short, she uses equally well her body and her mind. She is an actress in the great tradition. What a Cleopatra she would make! It is a pity that she had not a more subtle actor than Godfrey Tearle to play Ferrers. About the

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best one can say about Mr. Tearle in the part is that he looks more like President Roosevelt than the President himself. His method of acting, however, is intolerably obvious, at least for a play that has to do with intellectual and psychological problems. Aside from Miss Rawlings the best acting was by Laurier Lister as one of the naval officers, by Felix Aylmer as the First Lord of the Admiralty, and by Patricia Godfrey as the jealous wife. But after all the play is Miss Rawlings's. (At the Biltmore Theatre.) GRENVILLE VERNON.

My Heart's in the Highlands

WILLIAM SAROYAN'S little play falls into classification with Gertrude Stein's "Four Saints in Three Acts" and e. e. cummings's "Him"—modern, rather arty, experimental, a sort of extra-curricular activity from standard drama. You are never quite certain what it's all about; but as produced by the Group Theatre, it is amusing, interesting and, at times, hauntingly beautiful. Written as a one-act play, "My Heart's in the Highlands" runs, with no intermissions, for an hour and a half, and owes what success it has to Robert Lewis's direction, Herbert Andrews's sets and Paul Bowles's music, as well as to Mr. Saroyan's poetical and humorous lines. What difference does it make if you laugh with or at the lines—as long as you laugh; and you do laugh. The Group Theatre's large cast gets everything they can out of all the rôles; and Philip Loeb, Art Smith and young Sidney Lumet play the leads with an alert matter-of-factness that seems to make sense out of even the screwiest speeches.

Mr. Loeb is Ben Alexander, a genius, the greatest unknown living poet, and Master Lumet is Johnny, his son. But sometimes the poet is the son, and the son the poet, and frequently they are one, especially when they both go into a rage. The trouble with poetry is that people love poetry and don't know it. Even the *Atlantic Monthly* returns Alexander's poems, which he gives to Mr. Kosak, the grocer, because repeatedly Johnny was able to get food from Mr. Kosak without paying for it. As Johnny explains, "We ain't rich. We don't work." But when Art Smith appears, as Jasper MacGregor, the ancient actor who escaped from the old people's home and who looks like Walt Whitman, the neighbors gather to hear the old man play his trumpet and recite Shakespeare. MacGregor is unhappy because his heart's in the highlands, 5,000 miles away; but the neighbors like his playing and bring food to him. Perhaps Mr. Saroyan means that this is what ordinary people should do for artists who make them happy. As Mr. MacGregor is dying, he recites Lear's death speech—particularly effective because it turns out to be a jumble of Shakespearean quotations full of lovely sound and fury and signifying nothing. Penniless Ben and Johnny are forced to leave their home; and they go with dignity.

"My Heart's in the Highlands" is packed with symbolism, laughter, the wonder of life, fun, typical Saroyan autobiographical touches and futility of "The Waste Land" variety. To the Group Theatre should go praise for their courage in producing this Saroyan and for thus pepping up the theatrical season.

PHILIP T. HARTUNG.

Jazz Analyzed

By L.

THE MOOT SUBJECT of jazz has been the plaything of music critics and commentators for a considerable time; but it is none the less a fact that none of these writers previously attempted a synchronization of all the material available, or succeeded in analyzing jazz for what it really is. But in Winthrop Sargeant's "Jazz: Hot And Hybrid"[1] we have for the first time an outstanding example of a first-rate analytical job. Not only does the author display a clean competence and balance in arranging for the treatment of the progressive elements of his discussion, but he has written an actual histology of jazz, so painstakingly adept and inclusive as to justify calling it the only definitive treatise so far written.

Here is no advocacy, no controversy, no emotionalism, no time-serving. Mr. Sargeant has left all that to the popular appraisers and insouciant whistle-tooters. If you are looking for biography, anecdotes, the gay pace of personalities in the world of jazz, you will have to find it in "Tin Pan Alley," "George Gershwin," "The Kingdom of Swing" and other such candid entertainments. What you have here is scholarship, precision and scientific research. Sargeant must have worked as patiently, as enjoyingly, as the composer of a new symphony; it would be hard to imagine a sounder performance.

The distinguishing feature differentiating Mr. Sargeant's book from the more popular discussion of the subject is the clarity of his perspective. He shows that jazz is no accident, no sudden arrival, no child of specific intention. He establishes it institutionally as a crystallized development concentrated out of various symptoms characteristic of American popular music ever since the 1890's. Whatever the incidence or metamorphoses of these symptoms, they are quite satisfactorily traced to a single origin—the Negro. What imported European influences—principally rhythmical—contributed to the song-forms and notational techniques of jazz, are estimated to have stemmed quite probably from the exposure of their exemplars to Negro sources, however removed.

By this over-all deduction, gained from an indescribably meticulous consideration of contributing factors, Mr. Sargeant bids a gentlemanly God-speed to the occasional sophisticated musical essayist who makes use of the jazz phenomenon to further his critical ambitions or who, already enjoying public confidence, is too lazy or too indifferent to appreciate the confusion his inadequate treatment creates. The greatest service Mr. Sargeant has done for the readers of his book, and for the critical records of America, is to have removed any confusion whatsoever from the (previously) knotty questions of what jazz is, where it came from, how it got here and what contributes to its functioning.

Mr. Sargeant shows that spirituals, however formalized for the concert-hall, possess both melodic and rhythmic jazz characteristics; that jazz, in turn, has reversed the process; that the ragtime of 1890-1910 was based mostly

[1] New York: Arrow Editions. $5.00.

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on simple syncopation, which gradually developed the "secondary rag" and the peculiar cyclic rhythmic-melodic patterns which superseded pure ragtime and gave jazz its identity. It is also shown that tin pan alley has had virtually nothing to do with the establishment of either ragtime or jazz as such, but rather used them as a base for commercial exploitation; and that few of the famous names of tin pan alley can claim any important participation in the growth of jazz other than to copy its example or to elaborate its essential characteristics. Further, it may plainly be seen that the limitations of musical notation are bars to the transcription of jazz and consequently, were it not for the phonograph, there would be no reliable way of estimating true jazz at all.

The technical discussion of jazz rhythm-and-melodic sources is exhaustively and interestingly pursued, with a profusion of musical quotations. The over-confidence of Copland and others as to the limitation of the origin of polyrhythm is punctured by elementary research. Polyrhythm itself undergoes a careful examination. And a thorough piece of scholarship, indeed, are the two chapters devoted to the scale-structures of jazz and the derivation of the "blues." These chapters, together with the two on jazz harmony and hot rhythm, provide the student of jazz, and also the conservative musician who seeks enlightenment, no excuse whatever for misunderstanding the origin and technical elements of present-day popular forms and substances.

The tracing of certain points of departure in the line of progression from ragtime and the cake-walk to hot jazz and swing is clearly limned and never exhibits ambiguity or overlapping. The author emphasizes that harmony all along this path was largely identical and that the interchange of melodic and harmonic conformity to the necessity for consonant results renders jazz of any description as much limited within the scope of harmony as it is virtually unlimited in sound and in exploratory, improvisational rhythm. He also stresses the significant fact that the larger the orchestra, the less free and original the jazz —proving that the small combination is specially fitted to improvise while most of the larger are doomed to the fabrication of a more conventionalized product and cannot be expected to pioneer in, or advance, the jazz art.

In his final chapter, "Jazz In Its Proper Place," Mr. Sargeant, a professional music critic, permits himself the only excursus into homily in the entire book. Here he discusses the importance of jazz as a music of permanent significance. It is certainly not in any spirit of condescension—if he were a snob, he could not have written his book—that Mr. Sargeant finds that jazz does not possess the attributes of permanent musical worth. His reasons will interest the reader without necessarily arousing his emotions, pro or con. Suffice it to say here that Mr. Sargeant considers jazz to be merely part of a source-current of American folklore whose commercial manifestations are but the means and not the end. This, the temperate observer will agree, is a justifiable conclusion. It might be hazarded in closing that the publishers have done neither the public nor Mr. Sargeant any especial favor in pricing "Jazz—Hot And Hybrid" at five dollars.

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More Books of the Day

Five Spring Novels

Wine of Good Hope, by David Rame. New York: The Macmillan Company. $2.50.

A GIFTED novelist who writes in the best romantic tradition makes his bow to the American public in this rich and far-ranging story of a man's effort to find himself. David Rame is the nom de plume of A. D. Divine, a South African writer of wide experience in other fields, who here for the first time tries his hand at serious fiction. He proves with no loss of time that he has all the qualifications for both artistic and popular success and is certain to be heard from further, in spite of a prodigal outpouring of material in the present book.

"Wine of Good Hope" introduces a new locale into fiction and one of unusual interest, the beautiful grape-growing country near the Cape of Good Hope, a land with an old, settled and cultured civilization. The heart of the story is the Lemaire family's farm of Languedoc, unforgettably described by Mr. Rame and peopled by him with a group of fully realized and thoroughly interesting characters. The place, with its stirring beauty and its profound traditions, is never lost sight of throughout the long novel, in spite of the fact that the action covers a large part of the world, ranging as far as Maine and New York. This is a true test of the novelist's craftsmanship, which is met with full honors.

Tony Lemaire, just edging onto manhood when the novel begins, loves Languedoc with a deep and sincere passion, and with it, Lowell Marlowe, who is, incidentally, one of the most wholly delightful heroines in recent fiction. But circumstances, combined with the force of the tradition that the male Lemaire are destined to be wanderers, set him off on a long series of exciting adventures, leaving his sister, 'Tonia, ambitious and not too scrupulous, mistress of the estate.

Tony's splendid old grandmother, nicknamed Grim, is on his side, however, and continues to work for him at home while events abroad gradually bring him back first to his sweetheart Lowell and finally to Languedoc, a happy ending, but not at all a forced one. It is possible in a brief space to do no more than merely to suggest a faint outline of a novel crowded with incident, color and the clash of character, and notable for its exceptionally good writing. This is in all respects a singularly satisfying and rewarding piece of fiction. HERSCHEL BRICKELL.

The Holy Terror, by H. G. Wells. New York: Simon and Schuster. $2.75.

RECENTLY this reviewer was told by a bookstore owner that people were no longer eagerly reading books by H. G. Wells. Such a statement is easily understandable, after having read "The Holy Terror," the latest book written by the authority on everything. A concluding note in the volume gives us the impressive information that Wells has written ". . . eighty books in a little more than seventy years . . . on every subject under the sun from science to marriage, from war to children's games, from motion picture scripts to religion." It would appear that "The Holy Terror" represents something of an epitome of what Wells has written about in the earlier books mentioned. It is an almost unbelievably dull and stupid book about a dictator who will emerge within the next decade, and who, after having secured, as the Common Man, the most influential position of any human being in history, tries to keep himself in power as the Master Director. It is not a case study, in novel form, of any one of the paranoiacs now directing European affairs, but it was apparently written to sell in a reading market which is very dictator conscious.

Wells, like Chesterton, develops an unreal situation. He then tries to make it appear real, but lacks Chesterton's ability in this skill. Whereas Chesterton's "The Man Who Was Thursday" seemed as actual as a newspaper account of the latest insanity in Europe, "The Holy Terror" exudes such an air of artificiality that the reader is at time painfully conscious that either he or the author is mentally askew.

In this book, Wells has an opportunity to present once more his pointless and tiresome ideas and attitudes relative to psychology, marriage, religion, war, nationalism, anthropology, etc. Each idea is presented as solemnly as though it were of great importance and deep profundity.

This book of 454 pages could be compressed into a pamphlet of a dozen pages. It is so pointless that it seems to this reviewer that Wells must have intended it from the start as a movie scenario or a radio script. It is very doubtful if the manuscript would have been even considered by any publisher had it not borne the name which has for so long impressed certain types of uncritical readers, that of H. G. Wells. PAUL KINIERY.

Guns of Burgoyne, by Bruce Lancaster. New York: Frederick A. Stokes & Co. $2.50.

MOST OF US were brought up to share our ancestors' justifiable scorn of the Hessian soldiers who were brought here by England to help put down the American rebellion. That the poor creatures were snatched by their greedy rulers from field and forge and had no say in the matter was something the men who faced Burgoyne's invasion were not likely to consider. But Bruce Lancaster, in his long and meaty historical novel, "Guns of Burgoyne," has considered it. In fact, he has made a Hessian artillery lieutenant the hero of his story. We move with him from the brutal process of gathering mercenaries in Germany to Ticonderoga, Bennington and Saratoga; and thence through the Berkshires on the long march (as captives) to Cambridge; and finally leave him in love with an American girl, intensely curious about this new thing, Democracy, and planning to remain in the new world. However, it was probably not Mr. Lancaster's purpose to vindicate the Hessians by this choice of a hero. Rather was it to show, by contrast between what a humane, intelligent but conventionally reared European saw in Europe and what he found in America, the enormous gap which separated the new world from the old, the intense novelty of the American experiment.

This purpose he never loses sight of, even in the smoke of battle, or in his love scenes. Having the faculty to make his characters, even the minor ones, live, he is able in a hundred little episodes to make vivid and alive the sense of excitement which America and the Americans woke in his Hessian hero. More fascinating than his portrait of Gentleman Johnny Burgoyne, perhaps, are his quick, sharp little etchings of Yankees whom Kurt Ahrens, the hero, met and talked with, especially on the captive march to Boston, each of whom contributed something to his growing comprehension of America, and the portraits, too, of the Harvard worthies who would not turn Har-

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vard into a Hessian barracks. The story, as pure narrative, is a bit confusing at times, and so far as the fate of all the Burgoyne forces goes, inconclusive. But as a part of the current re-appraisal of the American experiment, now so popular on our stage and in our fiction, it is consistently interesting for all of its 425 pages, and since it is well written and quite evidently based on long and careful research, it inspires confidence and renews faith—faith in the soundness and ultimate invincibility of our Democratic ideals. It deserves a wide reading.

WALTER PRICHARD EATON.

This Nettle, Danger, by Philip Gibbs. New York: Doubleday Doran. $2.50.
Chosen Races, by Margaret Sothern. New York: Sheed and Ward. $2.50.

FICTION addicts who want to look into European crises by means of their favorite medium can always turn to Sir Philip Gibbs. "This Nettle, Danger" deals with the happenings preceding the Munich agreement and to some extent with the September crisis itself. An American newspaperman and his family and friends serve to make real the reactions of those undoubtedly anxious days. The book is quite typical of its prolific author's recent productions; it consists largely of a string of conversations, speculations on who will move, what powers will oppose, the likelihood of war and various other international complexities. The characters are flat; they rarely come to life. But they serve as a sort of bony framework on which to hang some rather competent journalistic observations.

Margaret Sothern's latest is somewhat more of a novel. It is at its best conveying unmistakably what Nazi racialism does to a sensitive Jewish family. This is its most valuable contribution, for all the news stories and statistics in the world cannot equal this medium for creating understanding of what this evil amounts to in human terms. Similarly the author is most successful in indicating in the same personal way how immorality charges against the clergy dishearten loyal souls and inspire at least momentary feelings of distrust. Miss Sothern is less skillful in dealing with the more ordinary factors of existence. The love story is scarcely credible; little can be said for her handling of this ordinarily dynamic element except for her restraint.

EDWARD SKILLIN, JR.

RELIGION

My Catholic Neighbors, by Sam Atkinson. New York: The Devin-Adair Company. $1.50.

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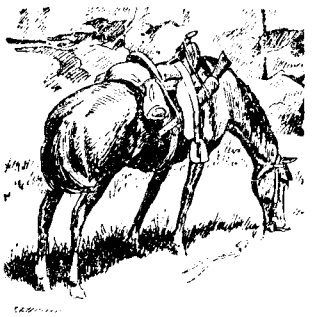

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injustice of modern social conditions and the seeming compromises of the Christian sects, with the materialism responsible for these conditions, that made Sam Atkinson give up the faith of his Baptist father, an English clergyman. It was to the Catholic Church, facing modern problems with the power of her divinely revealed doctrine, and piercing the barrier of modern unbelief by the sharp point of modern technique and tactic, that Sam Atkinson finally turned.

The real value of this book, the hope of useful service that it holds within it, rests on the sincere sympathy which the author retains and manifests for the Protestants of his youthful days and for the rebellious radicals of the days of his manhood. Any of Sam Atkinson's friends of other days who read this book, which contains such a clear, simple and intelligent explanation of Catholic doctrine, will not have their wills stiffened into renewed resistance to the challenge of Christianity. Rather, they will be led to a better appreciation of Catholic teaching by an invitation, irresistable to the human heart and mind, because calling gently from truth sympathetically presented.

HENRY S. PALMER.

Gods of the Gentiles, by George C. Ring, S.J. Milwaukee: The Bruce Publishing Company. $3.50.

THIS book is based on the lectures given by the author on the history of religions to his students of theology. It is an introductory study of the basic ideas and practises that characterized the forms of religious belief among the people of the Near East and of the Mediterranean district in pre-Christian and early Christian times. The material now presented to a wider audience is generously hailed by the general editor of the Science and Culture Series as "a standard work" based on a background of solid historical science and intimate archeological research. Yet some of the author's observations and conclusions are in fact downright theological and moral judgments, with the result that his contribution is to be considered rather in the field of apologetics than in that of strictly historical science True, he has been forced by the very vastness and complexity of his data to select therefrom only such facts as he felt to be most interesting and instructive, giving "life, color and action to the resuscitated past in the attitude of a recorder of facts." But in recording them thus, he has added so much apologetic coloring that his volume develops definitely into a defense of revealed religion against all who in the name of archeological findings tend to identify the phenomena of pagan religions with those of Christianity, instead of comparing and contrasting them.

In his final chapter Father Ring alludes to the problems thus raised, making some telling and useful observations regarding questions that may arise in the minds of students interested in a deeper study of the history of ancient religions. But we are already familiar with such questions as proposed by Catholic theologians since the eighteenth century. It would be useful to have included what is perhaps the most important question of all in contemporary Catholic research, viz., the influence exercised by pagan religions upon early Christianity. Recent discoveries by such eminent Catholic scholars as Doelger, Casel, Peterson and scholars of the Maria-Laach school, have shed important light upon this influence, particularly in the fields of law and morality and in the creation of Christian cult-forms and religious language. These discoveries have vastly increased our knowledge of the

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early Church, without of course in any way affecting the genuine conception of revealed religion and of the Catholic *depositum fidei*. Unfortunately, the valuable works of these scholars are not even mentioned in Father Ring's bibliography.

The format of the book is appealing, and the illustrations excellent and well-chosen. THOMAS MICHELS.

Free Men, by Lynn Harold Hough: Forest Essays, Third Series. New York: The Abingdon Press. $2.00.

THIS BOOK, written by a Baptist clergyman, Dean of Drew Theological Seminary, is an exhilarating experience for the Catholic reader, for it reeks with the spirit of true Christianity. Chapter X, "'Making Theology Available for Religion," is especially good in its criticism of modern views of God and of Our Lord, and in its uncompromising assent to the full doctrine of the Incarnation and Redemption and the Divinity of the Son of Man. Doctor Hough makes it clear that he has been a deep student of Catholic theology, and that he is no stranger to the *philosophia perennis*—truly a phenomenon in these days! It would doubtless be possible for a meticulous critic to question a word here and a phrase there, but the spirit of the book is so admirable that one can only welcome it wholeheartedly. This spirit is expressed in a single sentence (p. 178): "All of this rather too long and complex prolegomena prepares for the central assertion we wish to make, namely, that theology alone integrates and organizes all those essential insights which are part of the understanding of life into a totality of comprehension which makes it possible for the full force of the Christian religion to be released in the life of man." That is a grand challenge to the world to come from a Baptist seminary in these days. *Si sic omnes!* T. F. W.

History of the Dogma of the Trinity, by Jules Lebreton, S.J. Volume I: The Origins; translated from the eighth edition by Algar Thorold. New York: Benziger Brothers. $4.50.

THE FIRST volume of Père Lebreton's great work on the Trinity—a volume that was crowned by the French Academy—has been rendered into clear, readable English by the late Mr. Algar Thorold. The translation is somewhat shorter than the original, due to a reduction and abbreviation of the footnotes and appendices, but the text itself is a faithful and complete rendering of the French edition. We are fortunate to have accessible one of the most important works of historical theology that has appeared in our day. W. R. O'C.

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The Inner Forum

TWENTY YEARS after the original issuance, the National Catholic Welfare Conference is bringing out a new edition of the "Bishops' Program of Social Reconstruction." A foreword written by Archbishop Mooney of Detroit outlines the progress of these ideas since 1919. The original document was a declaration of the Administrative Committee of the National Catholic War Council and was issued on February 12, 1919. The foreword, signed by four of the American hierarchy, of whom Archbishop Schrembs of Cleveland is the only survivor today, opened with a reference to the long hoped-for ending of the Great War and declared, "The only safeguard of peace is social justice and a contented people."

The program comprised a number of provisions that were considered advanced in the United States of that time. Among them were minimum wages, social insurance, restriction of child labor, "legal enforcement of the right of labor to organize," a labor relations board, national employment service, low-cost public housing, high wages to build up national purchasing power, regulation of public utility rates and progressive taxes on income, inheritance and excess profits, effective control of monopolies for the common good (by government competition if necessary) and, finally, participation of labor in the management and ownership of enterprise together with wider distribution of ownership through cooperatives.

Archbishop Mooney declares that since the issuing of the Bishops' Program, all of these objectives except the last have been achieved in some measure. Even here, although "very few concerns have set up plans for giving labor a share in management, . . . the idea has come to be looked on more favorably." But "effective ownership has become less, rather than more, widely distributed. Fifty-five per-cent of the business done by the non-financial concerns in the United States is now controlled by less than 200 corporations, and there has been a considerable increase in farm tenancy." Archbishop Mooney credits the Farm Security Act with taking a step in the right direction by providing "a modest beginning of a plan whereby tenants may become owners."

Many of the other objectives of the program are only at the beginnings of being realized. "The social insurance in the Social Security Act is by no means perfect. To say nothing of other defects, it fails to provide for workers' insurance against sickness. Only a feeble beginning has been made in the vast field of public housing. The provisions of the Fair Labor Standards Act are as yet inadequate as regards minimum wages, and the majority of the states are still without legislation to protect the livelihood of the lowest paid workers in intrastate industries."

The authors of this program did not foresee that there would be unemployment on a nation-wide scale nor did they advance any claim to formulate a comprehensive scheme for a reconstruction of industrial society. Archbishop Mooney suggests that such a plan was later put forward in Pius XI's "Quadragesimo Anno," published in 1931, the full title of which is, "On Reconstructing the Social Order and Perfecting It Conformably to the Precepts of the Gospel."

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